TVVO TREATISES.

I. The Purchaſe of Grace,

ſhewing the Excellency of Chriſt,
and the Graces of His Spirit.

II. The Soules Delight in Gods *Tabernacles,* *ſhewing the Excellency* of Time, ſpent in Duties of GOD'S Solemne Service.

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The Contents of the Booke are Methodically expreſt in the Margent, which to the diligent Reader may ſerve inſtead of a TABLE.

By *William Harriſon,* Mr. of Arts, and Miniſter of the Goſpell at *Canwicke* neare *Lincolne.*

LONDON,
Printed by the Aſſigne of *T. P.* for *Philemon Stephens,* and *Chriſtopher Meredith,* at the *Golden Lion* in *Paul's* Church-Yard. 1639.

Harrison, W.

THE PVRCHASE OF GRACE.

A Treatiſe, Shevving the excellency of *Chriſt*, and the Graces of his Spirit, the true Gold.

Rules to diſcover the Gold of true Grace from counterfeit. The Chriſtians true riches, in the enjoyment of this Gold.

With Directions how, and of whom to purchaſe this wealth.

PROV. 3. 13. *Happy is the man that findeth Wiſedome.*
VER. 15. *She is more precious then Rubies, and all the things thou canſt deſire, are not to bee compared with her.*
MAT. 25. 9. *Goe to them that ſell, and buy for your ſelves.*

By *William Harriſon*, Mr. of Arts, and Miniſter of the Goſpell at *Canwicke* neare *Lincolne.*

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TO

The Right Worſhipfull the Maſter, Wardens, Aſſiſtants and Communalty of the Myſtery of the Mercers in *London*, my right worthy friends and Patrons, &c.

Right Worſhipfull, &c.

MOſt lamentable it is to ſee mens eager purſuit of earthly vanities, and their wofull neglect, and contempt of true ſaving grace, which is durable riches. *To which two, may be fitly applyed that which was ſaid of* Saul *and* David *(the two firſt Kings of* Iſrael*)* ſc. *that the one hath ſlaine thouſands, and the other tenne thouſands: both which ariſe chiefely (as I conceive) from mens ignorance, or the want of the knowledge, of the worth and excellency of piety*

and true feare of God, or saving grace. For (as our Saviour said to the woman of Samaria, *Ioh.* 4. 10.) If thou kneweſt the gift of God, &c. *So if they knew theſe gifts of God, in the true reſplendent nature of them; if men were but acquainted with the worth, and excellency of this precious, and golden commodity of true saving grace, they would not* labour *ſo immoderately for the* meat that periſheth, *but for the* meate that endureth to everlaſting life (*as our Saviour himſelfe ſpeaketh,* Ioh. 6. 29.) *yea, they would not be ſo* cumbred (*with* Martha) about many things, *whileſt, in the meane time, the* one thing needfull *is neglected; but rather* (*with* Mary) chooſe the better part, which ſhould never be taken from them, Luk. 10. 42. *To this end, I at firſt faſtened my meditation upon this portion of Scripture, and tooke into my ſerious conſideration this clauſe of holy Writ, yea, and have ſtill fixed my ſaddeſt thoughts upon this golden Counſell of our bleſſed Saviour, wherein the great Counſellor of heaven and earth doth give his bleſſed adviſe to the ſonnes of men, whom hee generally findeth like the Church of*

Laodicea,

Laodicea, ſc. *wretched, and miſerable and poore, and blinde, and naked; now unto all ſuch, whom he findeth in this wofull and wretched condition, He propoundeth this ſweete and heavenly counſell and direction (which is the ground of this enſuing diſcourſe) contained in the words of this Text,* Rev. 3. 18. I counſell thee to buy of mee gold tryed in the fire, that thou mayeſt be rich. *Wherein our Saviour directeth us unto the true riches indeed, and commendeth unto us, the worth and excellency of Himſelfe, his merits, and graces of his Spirit, that they are all of a right precious nature, and of great worth and value, even* gold tryed in the fire, *and ſuch as will truely enrich us unto life eternall. In proſecuting of which Text, I have runne this courſe, and endeavoured to ſhew the great worth, and tranſcendent excellency of true ſaving grace, that it is moſt fitly reſembled to Gold tryed in the fire, yea, indeed to be farre preferred before it, and that in ſundry reſpects; yea, not only the worth and excellency of grace it ſelfe, but alſo the admirable worth of ſuch as do enjoy this precious Iewell, that all ſuch are moſt excellent, and* golden *perſons*

indeed, as comming of golden *parentage, having a* golden *portion and inheritance, and also* golden *attendants, having the holy Angels of God daily to* pitch their Tents round about them, *for their safety. Farther, by way of application, I have earnestly pressed, and perswaded unto the duty of examination, that wee should all try, what metall our graces are made of; whether they be of a right golden nature, yea, or no. And because herein we are all of us naturally backward, I have therefore endeavoured to enforce the duty by sundry Motives, drawne from the consideration of the difficulty of the duty, the danger of being mistaken, as also, the possibility of performance, and comfort that will hereby redound unto us, when the worke is once throughly performed. And that we may not bee deceived about it, nor guld with Sathans devices, in a businesse of such importance, I have therefore also endeavoured to manifest and discover the true markes and characters of this* golden *metall; together with the comfortable, and happy estate and condition of all such, as doe enjoy this precious commodity.*

2. *I have endeavoured to prove, that all*

such

such as have true grace, are absolutely, and incomparably the richest persons in the world; and that piety is the best, and surest way to make us truly and spiritually rich. So that, if there be any that are ready to say; Who will shew us any good? *Let such come, and see the shortest, and yet the surest way to get wealth, yea,* durable riches, *and righteousnesse. Lastly, if any be so farre wrought upon, as to cry out with those in the Gospell,* Lord, evermore give us this bread, *this wealth, this precious treasure; I have therefore, in the last place, endeavoured to discover the direct meanes to obtaine it, and that is, Buying. And the rather to encourage us, to the making of this happie bargaine for our soules; I have here described the excellency of the Chapman, that is readie to sell us this rare commoditie of saving grace. Here you shall also finde a description of all the particulars, requisite to the making up of this bargaine with* Christ. *Here you shall finde the price of true grace, and the great varietie of such customers, as are readie (in appearance) to bargaine with this spirituall and heavenly Chapman: Here have you the summe and substance of this* Treatise.

Whereunto I have adjoyned another of like argument; shewing the worth and excellency of the time that is spent in Gods service, or in the use of the means to get grace; which seemeth fitly annexed to the former Treatise: for if true saving grace be a jewell of such worth; then time spent in the use of the best meanes to get grace, must needs be the best spent time: For how can any (that earnestly thirst after saving grace) spend their time better, then in diligent attendance upon the Word of Gods grace, which is able to build us up *farther and farther, and* to give us an inheritance among all them that are sanctified, *as the Apostle speaketh,* Act. 20. 32? *Oh how justly may a man take up a lamentation, in regard of the generall defect amongst men, in the wofull mis-spending of their precious time! Men doe even take care, how to passe away that precious time, which is never to be recalled, but of it selfe passeth away as the most swift Ships. Now the desire of my soule, is not onely to bewaile this dangerous sinne of wasting and mis-spending of precious time; but also to doe my best endeavour, to reform this generall and monstrous abuse this way. To this end, I have endeavoured*

voured to ſtop the ſtreame, and to turne the water into the right channell, by giving direction for the right ſpending of our precious time; and have earneſtly laboured to evince thus much, &c. That time ſpent in Gods ſervice, is abſolutely and incomparably the beſt ſpent time; and therefore have earneſtly perſwaded, that we ſhould not only begin to ſerve God betimes, even in our youth, &c. but alſo that we ſhould be conſtant and abundant in the duties of Gods worſhip and ſervice, after we have once begun. Concerning all which, I have given ſundry motives and directions. Loe here the ſumme and ſubſtance of the whole booke, and of both theſe Treatiſes; which as they ſeeme fitly united together; ſo being (upon occaſion) to look abroad in publike, they ſeem to be moſt fitly Dedicated to you, the Worſhipfull Company, or bodie of the Company of the myſterie of Mercers. To you therefore (Right Worſhipfull, the Maſter, and Head of this beautifull and comely bodie, conſiſting of great varietie of Worſhipfull and worthy members,) doe I offer and preſent this my poore and unworthy preſent: which (notwithſtanding) if the manner of handling, was correſpondent to the matter

it

it ſelfe, I durſt then preſume to ſay, t'was right worthy of you; though in reſpect of the manner of illuſtration of them, I have juſtly and fitly called unworthy. To you therefore are theſe fruits of my poore labours dedicated, by whoſe encouragement, the Author himſelfe hath beene ſupported, and better enabled to proceede in the worke of his Miniſtery. Accept therefore, I pray you, of this poore paper, as a publike teſtimony to the world, of my thankefull acknowledgement of your noble favours towards me, and kinde and ſpeciall reſpect unto me. By peruſall whereof, you may happily be encouraged to proceede in the good worke, which you have begunne, ſo mainely importing, not onely my good in particular, but alſo the good of ſundry others, who will have cauſe (I hope) to bleſſe God for you, that he hath beene pleaſed to make you the worthy inſtruments of upholding the meanes of grace among them; yea, and to eſtabliſh for their good, the ſpirituall Market of their ſoules, that they may now come and buy freely, bread, milke, and wine, without money, and without price, *as the Prophet ſpeaketh,* Iſa. 55. 1, 2. *Yea, the deſire of my ſoule is, that theſe*

firſt

first fruits of my labours may taste and relish so sweetly in the palate of your soules, that you may hereby see cause, never to repent you of the pains which you have take, and the cost which you have this way expended; but may still be perswaded to continue your loving respects towards me, and your zeale to the cause of God, which is hereby greatly advanced and furthered by you, and so discharge the trust committed to you by that late famous, and admirably charitable and worthy Gentleman, M^r. Richard Fishburne, *who committed money to your trust, to be both religiously and charitably employed. Which trust, how faithfully you have discharged, (as it is best knowne to God, and to your owne consciences, which are as so many thousand witnesses) so I my selfe am not ignorant of your noble & worthy proceedings; but out of my experience, to my comfort, and your credit, am able both to speake, and to write of your fidelitie and liberalitie, which you are wont to use in these cases: besides also, that I am well acquainted with your dealings with others besides my selfe, on this behalfe. Most gladly therefore do I take hold on this opportunitie, to manifest unto the world, my thanke-*

full

full acknowledgment of your ſpeciall reſpect to me, in this caſe, and of this your noble courteſie. As the benefits therefore which I have received from you are publike, and manifeſt unto ſo many: ſo likewiſe doe I deſire, that my acknowledgement hereof ſhould not onely be reall and heartie, but publike alſo. For I have not yet forgotten (though ſo many yeares agoe) how freely and kindely I was choſen by you, to participate in the fruits and pledges of your love, after (with all diligence) you had ſufficient tryall, both of my ſufficiency, and alſo of the unblameableneſſe of my life and converſation; as touching both which, I truſt you have ever ſince been fully ſatisfied. In moſt gratefull manner alſo I doe acknowledge, with what peace and quietneſſe, for ſundry yeares together, I freely did partake in the fruits of your love towards me; neither was I ever at any time ſithence diſturbed, or moleſted by you; but rather moſt kindely ſupported by you, againſt the moleſtation of others; yea, and for the preſent, amidſt the dangers and difficulties, wherewith I am not only preſſed, but oppreſſed alſo, my chiefe hope and expectation of reliefe in this caſe, (next under God) is wholly from you; neither

ther doe I well know what to doe, but mine eyes are upon you; and not onely mine, but also the eyes of sundry others, both in Citie, and Countrey, are steadily fixed on you, expecting what the issue and event will be. Goe on therefore nobly still, and with your wisedome and undaunted courage, vindicate the cause in hand, and cleere those difficulties and great encumbrances, which are lately fallen upon the Rectorie (which I do enjoy) and consequently, upon my selfe: whereunto let these poore labours of mine encourage you, together with the goodnesse and amiable beautie of the cause it selfe. For if true saving grace, be of such rare worth and value; then surely the cost and paines that is bestowed to uphold the means of grace, must likewise needs be well employed. These Treatises were severall Sermons, preached in the Countrey among the people committed to my Charge: and good reason me thinketh it is, that I should give some speciall account of my labours to you, from whose hands, I have received the greatest part of my maintenance, and that constantly, for more then seven yeares together. Which endeavours of mine, if plaine and homely, are notwithstanding thus far

justly

juſtly to be excuſed, namely, that they were preached to a plaine Countrey people, which though of good affection and inclination towards pietie, (I hope) are yet but of meane and ſmall capacitie, and underſtanding in the things of God. Beſides, my care hath ever beene, rather to ſpeake to the hid man of the heart, in a plaine way, then tickle the eare with a neat diſcourſe, perhaps not underſtood, and therefore without all benefit and profit. Beſides, no marvell if theſe Sermons want ornaments, when the Authour himſelfe was ſcarce ſupplyed with neceſſaries; the greateſt part of my meanes, at that time, being wholly taken from me; ſo that ſome ſmall pittance onely of outward meanes was left me; though God in his goodneſſe hath graciouſly (by your hands principally) provided for me. This I propound, not onely by way of juſt excuſe, for theſe my impoliſhed labours, but alſo to preſerve alive, and keepe awake your pitie and compaſſion towards me, and to ſtirre up your zealous care and diligence in the cauſe of God, which ſeemeth ſome way endangered: yea, hereby you ſhall deeply engage a number of poore ſoules to pray for you, when they perceive the conſtancie

of

of your love, towards both them, and me, in supporting of me, by way of maintenance, that I may still impart the Word of life among them, and goe on still to fulfill the Ministery, which I have received of the Lord IESUS. *Thus leaving these things to your grave and loving consideration; I commend the booke unto your reading, and your Worships to the protection of the Almightie, and both your selves, and it, unto his blessing. I humbly take leave, and rest*

Your Worships, ever to be commanded in the Lord,

Cantwicke this 1. of *July*. 1638.

WILLIAM HARRISON.

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Tho. VVykes.

Octob. 15.
1638.

The Purchaſe of Grace.

Chap. I.

Rev. 3. 18.

I counſell thee to buy of me Gold tryed in the fire, that thou mayeſt be rich.

SVch is the gracious diſpoſition of the Almighty, and ſo ſweete is his cariage towards his deareſt ſervants, that he doth uſually moſt comfortably reveale, and communicate himſelfe unto them in their extremities, he hath his Cordials ready againſt the ſicke fits of his children, he loveth to comfort the abject, *to binde up the broken hearted*, to ſpeake peace to the afflicted: witneſſe the cariage of our Saviour towards Saint *Iohn*, that beloved Diſciple, alwayes beloved, but moſt manifeſted in his afflictions; when doth the Lord reveale himſelfe to him, ſo ſweetly and fully, but in his baniſhment,

The context and coherence.

when he was baniſhed into the Iſle *Patmos*, *Revel.* 1. 9. then, and there was he *raviſhed in the ſpirit, upon the Lords day*; *ver.* 10. then commeth the great, and yet ſweete voyce of *Chriſt*, with a charge to *write, and ſend it to the ſeven Churches of Aſia*, *ver.* 11. unto *Epheſus*, and unto *Smyrna*, unto *Pergamos*, and unto *Thyatira*, unto *Sardys*, and *Philadelphia*, and unto *Laodicea*, unto theſe ſeven, the Evangeliſt dedicateth this booke of the *Revelation, chap.* 1. 4. *Iohn, to the ſeven Churches of Aſia:* and unto each of theſe he directeth (as from *Chriſt*) a ſeverall Epiſtle.

Now the words which I have read, are part of the Epiſtle written to the Church of *Laodicea*; which continueth from *ver.* 14. to the end of the Chapter. The Epiſtle it ſelfe conſiſteth of three parts.

1. A Proemium, or inſcription of the Epiſtle, *ver.* 14.

2. A Narration, or ſubject matter of the Epiſtle, unto *ver.* 22.

3. A Peroration, or concluſion, Verſe the laſt.

Againe, in the ſecond part, or Narration, we have three things.

1. A Reprehenſion, increpation, or objurgation, *ver.* 15. 16, 17.

2. An Exhortation, or direction, *v.* 18. 19.

3. A ſolemne promiſe, or proteſtation, *ver.* 20. 21.

Now the words which I have read, are part of the exhortation, or direction. And in generall,

generall, they hold out our Saviours adviſe, or Counſell to the Church, wherein he fitly preſcribes, ſeverall remedies for all their infirmities, a ſalve for every ſore: They were *wretched, and miſerable, and poore, and blind, and naked.* Now in this verſe wee have a remedy for all theſe.

1. Here is gold, to enrich them.

2. White Rayment, to cover their nakedneſſe.

3. Eye-ſalve, to anoint their eyes, that they might ſee.

I intend to inſiſt only upon the firſt of theſe, which containeth a remedy for their poverty, and wretchedneſſe. *I counſell thee to buy of me gold, tryed in the fire, that thou mayeſt bee rich.*

Which words are the adviſe and counſell of our bleſſed Saviour (the great Counſellor, *Iſa. 9. 6.*) to this Church of *Laodicea*, and in them to us alſo, and to all true Chriſtians to the end of the world.

Now (mee thinkes) in this I ſhould have every mans attention; for behold, wee have here a Lecture of thrift, a way, nay the onely way to be made truely rich: *There bee many that ſay, who will ſhew us any good, Pſal. 4. 6?* Behold, here's for you *Summum bonum*, the chiefeſt good, Gold, yea, *Gold tried in the fire*, gold to enrich you; gold and better then gold, *durable riches*, that which will make you rich indeed, rich towards God, as our Saviour ſpeakes, *Luk.* 12. 21.

Now for the parts of the Text. Here is

Diviſion & parts of the Text.

direction to get a precious and excellent commodity, metaphorically ſet out unto us, under the name of gold. Wherein we have more particularly deſcribed. 1. The worth and excellency of it, *gold tryed in the fire*; that is, a precious, rare, ſpirituall commoditie, which is like *gold tryed in the fire*. 2. The meanes to attaine it, and that is, buying; it muſt be bought. 3. The Chapman of whom we muſt buy it, and that is *Chriſt, buy of me*, ſaith our Saviour. 4. The end of buying, that thou mayeſt be rich, which argueth ſtill the worth and excellency of the commodity. And ſo you ſee the parts of the Text, and the words divided.

Explication

2. For the explication and ſenſe of the words. The words are metaphoricall; the Chapman, the Commodity, the Bargaine, the Profit, all is ſpirituall. 1. The Chapman is *Chriſt*, even α and ω, that ſendeth the Epiſtle to this Church, He is the Chapman. 2. The commodities to be bought here, are the graces of Gods Spirit, or (if you pleaſe) *Chriſt* himſelfe, and the graces of his Spirit; that accompany ſalvation; which are fitly compared unto *gold tryed in the fire*; and that in many reſpects (as wee ſhall ſee by and by) The bargaine, or buying, is ſpirituall, and ſo are the riches here mentioned, ſpirituall riches, ſuch as will make us rich towards God.

3. *Doct.*

The words thus opened and explained, doe hold out unto us theſe three Propoſitions, or points of Inſtruction, or Doctrine.

1. *Doct.*

1. That *Chriſt Ieſus*, and the ſaving graces of

of his Spirit, are fitly reſembled and compared unto gold, yea pure gold, *Gold tryed in the fire.*

2. That this gold, is the only meanes, to make us ſpiritually, and truly rich. 2. *Doct.*

3. That all that would have this precious commodity, muſt buy it of *Chriſt.* 3. *Doct.*

Firſt, of the firſt of theſe, *ſc.* this, That *Chriſt Ieſus*, and his merits, together with the ſaving graces of his Spirit, are fitly reſembled unto gold, yea, *gold tryed in the fire.* Hereupon it is, that the Tabernacle and the Temple were both ſo adorned with gold, becauſe they were the Types of our Saviour, and the graces of his Spirit, *Exod.* 37. 6. 1 *King.*7.48. There was the Table of gold, and the Altar of gold, and the Bowles, and the Tongs, and the Snuffers, all of pure gold, *&c.* And why all this, but to teach us, that *Chriſt*, and the graces of his Spirit, are fitly reſembled to gold. Marke the anſwer of *Chriſt's* Spouſe, to the daughters of *Jeruſalem*, *Cant.* 5. when they asked, *What is thy beloved more than another beloved?* obſerve her anſwer, *Ver.* 10. *My beloved is white and ruddy, the chiefeſt of tenne thouſand*, Ver. 11. *His head is as the moſt fine gold*, He is like unto *moſt fine gold, yea, gold tryed in the fire.* So the Church cloathed with the merits of *Chriſt*, and adorned with the graces of his Spirit, is covered (as it were) with cloth of gold, *Upon thy right hand did ſtand the Queene, in gold of Ophyr*, ſaith the Text, *Pſal.* 45. 9. that is, cloathed with *Chriſt*, and the graces of

Doctrine 1. That Chriſt and the ſaving graces of his Spirit, are fitly compared unto Gold, tried in the fire.

his Spirit, which are pure and precious, like the gold of *Ophyr*. And ſo againe, *Ver.* 13. *The Kings Daughter is all glorious within*, (that is, the Church is glorious in Gods account) *Her cloathing is of wrought gold*; this is very direct.

Reaſon.

Now the Reaſons of the poynt might be many; I will but inſtance in ſome few of many.

1 Precious, like gold.

Gold tryed in the fire, is very precious, of great worth and value: ſo is *Chriſt*, even in his loweſt eſtate, when he ſeemeth moſt deſpicable, and worthles; yet is he, even then, moſt precious; *diſallowed indeed of men*, but *choſen of God*, and precious, ſayth the Apoſtle, 1 *Pet.* 2. 4. and *v.* 6. *Behold, I lay in Sion a chiefe corner ſtone, elect, and precious*; though the *Jewiſh* builders rejected this Stone, yet was he exceeding precious in Gods account. And as *Chriſt* himſelfe is precious, ſo are the graces of his Spirit; ſuch as wiſdome, and knowledge, and faith, and love, &c. theſe are precious jewels, and therefore fitly reſembled unto gold. See what the holy Ghoſt ſayth of Wiſedome, *Pro.* 3. 13, 14. *Happie is the man that findeth Wiſdome, and the man that getteth underſtanding: for the merchandiſe thereof, is better then the merchandiſe of ſilver; and the gaine thereof, is better then fine gold: ſhee is more precious then Rubies, &c.* See here the precious nature of ſpirituall, and heavenly Wiſdome. The like may be ſaid of faith, and other graces. Hence that phraſe, of *precious faith: To all that have*

have obtained like precious faith with us, ſayth the Apoſtle, 2 *Pet.* 1. 1. If you aske, how precious this grace is: He anſwereth, That the *tryall of our faith is much more precious then of gold that periſheth,* 1 *Pet.* 1. 7.

Secondly, Gold is of eſpeciall uſe to pay debts, to keepe, or redeeme out of priſon: ſo are the merits and blood of *Chriſt*; they redeeme us from hell, and death: *yee are bought with a price,* ſayth the Apoſtle, 2 *Cor.* 6. 19, 20. What price? not ſilver and gold, but *with the precious blood of Chriſt, as of a Lambe without ſpot,* 1 *Pet.* 1. 18, 19. *Of him are yee in Chriſt Jeſus,* ſayth the Apoſtle, 1 *Cor.* 1. 30. *Who of God is made unto us, wiſdome, and righteouſneſſe, and ſanctification, and redemption*; O golden Chriſt! by the helpe of whoſe merits, we pay the Debts which we owe to our heavenly Father; yea, by this gold are we redeemed, and ſet at libertie from the priſon of hell, and from the bondage and ſlavery of ſinne and Sathan.

2. *Reaſon.* Fit to pay debts, or keepe out of priſon.

Thirdly, *Gold tryed in the fire,* is very pure, and cleane, there is no droſſe left in it: ſo is *Chriſt* pure, as well as precious: ſo are the graces of Gods Spirit, true grace is pure grace, pure faith, or faith unfained; pure love, without diſſembling, ſincere or pure truth, without hypocriſie, 1 *Tim.* 1. 5. Now the end of the Commandement is charitie, or love, out of a pure heart, and a good, or pure conſcience, and faith unfained; faith without mixture, that is pure faith, ſuch faith and love are gol-

3. *Reaſon.* Becauſe pure, like gold.

den graces indeed: *Let love be without diſſimulation*, ſayth the Apoſtle, *Rom.* 12. 9. there is pure love indeed: it is an excellent place, 1 *Pet.* 1. 22. *Seeing that yee have purified your ſoules, in obeying the truth, through the Spirit, unto unfained love of the brethren; ſee that yee love one another, with a pure heart, fervently:* here is pure gold indeed, wrought by the pure Spirit of God, there is the Authour of it: in obeying the truth, there is the inſtrumentall meanes of it: pure, and unfained loue, out of a pure heart, there is the fruit of it.

4. *Reaſon.* Becauſe fit for purchaſe.

Fourthly, *Gold tryed in the fire*, is fit for purchaſe, it commandeth what the earth can affoord: ſo doe *Chriſt*, and his merits, and graces, they doe purchaſe Heaven for us; Heaven is an inheritance, and given freely, in reſpect of any merits of ours, but merited, and purchaſed for us by *Chriſt*; He is our great purchaſer, He purchaſeth Heaven for us, and in our name, and is gone to take poſſeſſion for us, and to prepare a place for us there. He purchaſed it for us by his merits; hence that phraſe, *Epheſ.* 1. 14. *Vntill the Redemption of the purchaſed poſſeſſion*, ſayth the Apoſtle. And when he had purchaſed it for us, He went to poſſeſſe it, and prepare a place for us, *Joh.* 16. 3. I *goe to prepare a place for you.* So that a man intereſted in *Chriſts* merits, and adorned with his graces, is fit to make a purchaſe of Heaven. So that *Chriſt*, and his merits, are in this reſpect alſo fitly reſembled unto gold; they make a golden purchaſe, or purchaſe a golden place in Heaven for us.

Fifthly,

Fifthly, Gold is of an excellent uſe, for ornament, and beautie, as well as for purchaſe and profit: thus the Tabernacle and Temple were adorned with gold, to make them glorious, and beautifull; ſo is the Church, by the merits, and graces of *Chriſt*, become a glorious Church; *Pſal.* 45. 13. *The Kings daughter is all glorious within:* How cometh that to paſſe? Surely by the gold of *Chriſts* merits and graces: for it followeth, *Her cloathing is of wrought gold*; there is her chiefe ornament: ſo doe the graces of Gods Spirit, they doe even adorne us in Gods account, faith, and love, and meekneſſe; *O woman great is thy faith!* Mat. 15. 28. there is her ornament; *I have not found ſo great faith, no, not in Iſrael,* ſayth our Saviour, *Mat.* 8. 10. there is the Centurions ornament: ſo of *Abraham*; faithfull *Abraham*; a man *ſtrong in the faith, and gave glory to God,* Rom. 4. 20. Golden *Abraham,* there is his ornament: *Moſes* the meekeſt man upon earth, *Numb.* 12. 3. *Now the man* Moſes *was very meeke, above all the men which were upon the face of the earth*; there is his ornament: an ornament indeed, and that of great price, even in the eſteeme and account of God himſelfe: obſerve it, 1 *Pet.* 3. 3, 4. ſee the Apoſtles direction to wives, how to adorne themſelves, with better ornaments, then gold and ſilver; *Whoſe adorning, let it not be that outward adorning of plaiting the haire, and wearing of gold, or of putting on of apparell,* that is, coſtly apparell; theſe are poore ornaments; what

5. *Reaſon.* In reſpect of beautie and ornament.

what then? that we shall see, *v.* 4. *but the hidden man of the heart*, in that which is not corruptible, even the ornament of a meeke, and quiet spirit, which is in Gods account, a thing of great price; loe, a man or womans chiefe ornament! If we would (in stead of rich and costly apparell) put on the ornament of a meek and quiet spirit, and readily passe by such wrongs and injuries, as are offered unto us, it would be a farre better, and a much cheaper ornament, then gold, and silver, and all the fine cloaths in the world. So that even in this respect also, *Christ*, and the graces of his Spirit, are fitly resembled unto gold, yea, *gold tryed in the fire.*

6. Reason. Of sweet smell. *Dulcis odor lucri e re qualibet.*

Sixthly, Gold hath a very good smell, a sweet savour: however, it is true in respect of the gaine of it, for that hath a sweet smell, in the most mens account: so hath *Christ*, his merits and graces have a sweet smelling savour in the Lords account; even the sacrifice of *Christ*, the offering himselfe up in sacrifice to God for us, smelled sweetly in the nosthrils of God. It is a sweet place to this purpose, *Ephes.* 5. 2. *And walke in love*, (there is our dutie) *as Christ also hath loved us*, (there is our patterne) *and hath given himselfe for us*, (there is the expression and demonstration of it) *an offering, and a sacrifice to God, for a sweet smelling savour:* the sweetest smelling gold is not herein comparable to the sacrifice of *Christ*. Yea, and not onely his sacrifice, and merits, but also the graces of his Spirit, have also a sweet

ſweet ſmelling ſavour; ſuch as faith, and love, and charitie, &c. See what the Apoſtle ſayth of that ſweet grace of charitie, *Phil.* 4. 18. ſee what the Apoſtle teſtifieth of the charitie of theſe *Philippians*; *Having received the things which were ſent from you, an odor of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God:* for that a charitable heart, is an heart worth gold, even in this reſpect; *For with ſuch Sacrifices God is well pleaſed,* ſayth the Apoſtle, ſpeaking of this very grace, *Heb.* 13. 16.

Seventhly, Gold is the means to make men rich: ſo doth *Chriſt,* and his graces; as wee ſhall ſee in the next poynt. 7. *Reaſon.*

CHAP. II.

Containing the two firſt Vſes of the poynt, ſc. *Inſtruction, and Reprehenſion.*

NOw the Vſes of this poynt are many, and of ſpeciall weight and worth; it is of uſe, both for Inſtruction, and Reprehenſion; and alſo for Examination, and Exhortation. *Vſes.* 1. Inſtruction.

1. This Doctrine ſerveth for Inſtruction. The knowledge of this truth, leadeth and directeth us to the knowledge of other truths.

For firſt, Is true ſaving grace fitly reſembled unto gold? This ſheweth then the worth and excellency of true ſaving grace; it is a farre more excellent and precious commodity, then men

I The worth, and excellency of true grace.

men uſually account it; elſe our Saviour would never have called it Gold, yea, *gold tryed in the fire.* So that an heart full of ſaving grace, is worth a purſe full of precious gold; it is as precious as gold, yea, much more precious then the moſt fine gold. Thus much the wiſeſt *Solomon*, (that knew the worth of both) expreſly telleth us, *Pro.* 3. 14. where ſpeaking of wiſdome, (that is, ſpirituall and heavenly wiſdome,) he ſayth, *It is more precious then fine gold.* The like the Apoſtle ſayth of true ſaving faith, *It is much more precious then gold.* Give me leave to ſhew you the worth of true ſaving grace, that it is more precious then the moſt precious gold and ſilver in the world: and this I will manifeſt in theſe ſixe particulars.

Grace better then gold.

1. Gold is but of a fading, periſhing nature and condition, hence is that phraſe of the Apoſtle, 1 *Pet.* 1. 7. *That the tryall of your faith, being much more precious, then gold that periſheth*: but on the contrary, Grace is that which *endureth unto everlaſting life.* Ioh. 6. 27. Hereupon the wiſe man calleth it *durable riches*, Pro. 3. 18. So that in this caſe, that of the Pſalme may be fitly applyed, *Pſal.* 102. 26. *They ſhall periſh*, (that is, all ſublunary things are of a periſhing condition,) *but thou, O Lord*, and thy ſaving grace, *ſhall endure even for ever.* Riches, and gold, and ſilver are very fickle and uncertaine, they doe often *betake them to their wings, and fly away, as an Eagle towards heaven*, ſayth the Wiſe man, *Pro.* 23. 5. And *charge the rich, that they truſt not in uncertaine riches*, ſayth the Apoſtle,

1. Gold is fading and periſhing, but grace is permanent and laſting.

poſtle, 1 *Tim.* 6. 17. Riches, and gold, and ſilver, are very uncertaine, but grace is very permanent and laſting; it is that good part which ſhall not be taken from him, or her, that hath it, *Luk.* 10. 42. Therefore true ſaving grace is better then gold, even in this reſpect.

2

2. Grace is able to help in the day of wrath.

2. Gold and ſilver, can neither comfort nor deliver him that hath it, in the day of Gods wrath: many do make gold their hope, in this caſe, and truſt in the multitude of their riches, but they are all utterly deluded in this caſe; ſee *Zeph.* 1. 17. *I will bring diſtreſſe upon men,* ſayth the text; yea but I have abundance of gold and ſilver, (ſayth the rich man) marke now, what followeth even in the very next verſe, (as it were on purpoſe to prevent, and blow away this vaine confidence) verſ. 18. *Their ſilver and their gold, ſhall not be able to deliver them in the day of the Lords wrath; but the whole Land ſhall be devoured by the fire of his jealouſie.* No, no, Riches availe not in the day of wrath, but *Righteouſneſſe onely delivereth from death,* as the Wiſe man hath told us long agoe, *Pro.* 11. 4. True ſaving grace, will affoord both comfort in, and alſo deliverance from the fury of Gods wrath. When the Lord hath a purpoſe to bring an overflowing ſcourg upon any Nation, or people; he hath a ſpeciall reſpect (not to the rich, and wealthy, but) to ſuch as are godly and religious; *The Lord hath choſen to himſelfe the man that is godly,* Pſal. 4. 3. He hath ſet ſuch an one apart for his own uſe, all ſuch muſt have a *marke ſet upon their fore-*

heads

heads in the day of Gods wrath, lest the *destroying Angel*, should unawares *destroy them*, *Ezech.* 9. 4. If the whole world be destroyed, yet God hath a Ship for *Noah*, because he is righteous and religious, *Gen.* 6. 13, 14. If *Sodome* be consumed, yet just *Lot* shall be spared, because *his righteous soule was dayly vexed With the uncleane conversation of the wicked*; as the Apostle telleth us, 2 *Pet.* 2. 7. God hath hiding places for such meeke and holy ones; *They shall be hid in the day of the Lords wrath*, *Zeph.* 2. 3. So then that which bringeth both comfort in, and deliverance from the day of Gods wrath, must needs be farre more excellent and precious, then all the gold and silver in the world; and therefore grace is more precious then gold also in this respect.

3 Grace is given to the elect, as well as gold.

3. Gold and silver are but common blessings, such as Reprobates and cast-awayes enjoy, as well as Gods elect: even *Cain*, and *Nimrod*, and *Saul*, &c. have had greater store of these things, then Gods owne children; *Silver and gold have I none*, sayth the Apostle, *Act.* 3. 6. But true saving grace is also, as well as gold, conferd on Gods elect, such as *Moses*, and *David*, and *Samuel*, &c. *As many as were ordained to eternall life, beleeved*, sayth the text, *Act.* 13. 48. Hence it is, that true saving faith, is called *the faith of Gods elect*, *Titus* 1. 1. Now that which is a boone bestowed on such precious persons, must needs be more precious then gold and silver, which are but ordinary and common favours.

4. Gold

4. Gold and ſilver cannot (of themſelves) give any true contentment or ſatisfaction to them that doe enjoy them; *Eccleſ.* 5. 10. *He that loveth ſilver, ſhall not be ſatisfied with ſilver,* &c. but like the dropſie man, the more he drinketh, the more thirſtie he is: ſo *Ezech.* 7. 19. *They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be removed: their ſilver and their gold ſhall not be able to deliver them, in the day of the Wrath of the Lord; they ſhall not ſatisfie their ſoule, nor fill their bowells:* Where we ſee, that gold and ſilver, can neither deliver, nor ſatiſfie and give contentment to ſuch as are ſtored with them, but are caſt away as unprofitable in that caſe. But true pietie and ſaving grace, doth bring contentment with it, and giveth ſatisfaction to them that have it; it doth even ſatisfie the ſoule, as with marrow and fatneſſe: 1 *Tim.* 6. 6. *But godlineſſe with contentment is great gaine:* it hath in it a kinde of ſelfe-ſufficiency. Nothing could ſatisfie *Paul*, till he became religious, and was poſſeſſed of this precious jewell of ſaving grace; and then ſee what an hard leſſon he had learn'd, *Phil.* 4. 11. *I have learned, in what eſtate ſoever I am, therewith to be content.* Grace and true pietie is better then gold in this reſpect alſo, becauſe it ſatisfieth farre better, and giveth contentment to ſuch as have it.

4 Grace bringeth contentment, gold cannot ſatisfie.

5. Grace is farre better then gold and ſilver, becauſe it procureth acceptance and favour with God: but ſo cannot all the gold and ſilver in the world. A man may have great ſtore

5 Grace procureth acceptance with God.

store of gold and silver, and yet be hated and abhorred of God for all that, as *Cain* and *Judas*: but he that hath true saving grace, such as faith, and love, and the feare of God, &c. hath ever speciall favour and acceptance with God. It is an excellent speech of the Apostle to this purpose, *Act.* 10. 35. *Of a truth I perceive that God is no respecter of persons; but in every Nation,* (not he that is rich, and full of gold and silver, but) *he that feareth God, and worketh righteousnesse, is accepted with him.* See here, that righteousnesse, and the true feare of God, are farre better then gold and silver in this respect. Indeed, among men, riches prevaile much, gold and silver are in great esteeme; for men *looke onely upon the outward appearance*; but the *Lord seeth not as man seeth,* but *beholdeth the heart*, if that be well qualified, there is hope of acceptance with God; but otherwise, all the gold and silver in the world will not doe it. 1 *Sam.* 16. 6. 7.

5 Grace leadeth to glory.

Lastly, A man may have great store of gold and silver, and yet perish eternally, and loose his soule for ever: but so cannot he doe, that hath true saving grace, as faith, and such like, and persevereth therein unto the end: *He that beleeveth shall never perish, but have everlasting life,* Ioh. 3. 16. As *he that beleeveth not, is condemned alreadie*; so he that truely beleeveth shall never be condemned, but hath alreadie *passed from death to life.* Oh the precious excellency of saving grace, in this regard, it saveth the soule! *Heb.* 10. last. *We are not of them that draw*

draw backe to perdition, but of them that beleeve to the ſaving of the ſoule. What were a man better, if he had all the gold and ſilver in the world, if he looſe his ſoule; according to that of our Saviour, *Mat.* 16. 26. *What is a man profited if he ſhould gaine the whole world, and looſe his own ſoule?* as the rich Glutton, *Luk.* 16. and the Churle, *Luk.* 12. 19, 20. but God ſayd unto him, *Thou foole, this night ſhall they fetch away thy ſoule,* and then what art thou the better for all thy gold and ſilver, &c? But rather, *giving all diligence, adde to thy faith, vertue; and to thy vertue, knowledge,* &c. for ſo an *entrance ſhall be made unto thee,* exceeding abundantly, *into the everlaſting kingdome of Jeſus Chriſt,* 2 *Pet.* 1. 5. with *v.* 11. Grace therefore is farre better then gold alſo in this reſpect; it is able to ſave a ſoule from death, and *cover a multitude of ſinnes, Jam.* 5. 20.

2. *Inſtruct.* Gracious & Religious people moſt excellent.

Secondly, Is true ſaving grace ſo fitly reſembled unto gold? This ſheweth the worth and excellency of all true Chriſtians; ſuch as have ſtore of true ſaving grace; they are the excellent upon earth, *Pſal.* 16. 3. In a word, they are golden perſons, they weare cloth of gold for their apparell; their *cloathing is of wrought gold, Pſal.* 45. 13. they are even golden perſons. *Job* 23. 10. *He knoweth the way that I take, and when he hath tryed me, I ſhall come forth like gold*; golden *Job*! So that in theſe caſes, moſt true is that of *Salomon, Prov:* 12. 26. *The righteous is more excellent then his neighbour*: I tell you, there is as much diffe-

rence, as betweene gold and drosse; *Psal.* 119. 119. *Thou shalt cast away the wicked like drosse:* Drosse is scarce good enough for the dunghill, when the gold is layd up in the chest. So that in this case, it is evident, that every godly poore man, is better then any ungodly rich man whatsoever. See upon what ground and warrant I speake it; *Pro.* 28. 6. *Better is the poore, that walketh in his integritie, then he that is perverse in his wayes, although he be rich:* there is as much difference betweene them, as betweene the chaffe and the wheat, *Psal.* 1. 3. and *what is the chaffe to the wheat?* sayth the Prophet, *Ier.* 23. 20. Yea, as betweene *gold tryed in the fire,* and drosse: golden *David,* though in the poore barren wilderneſse; but drossie *Nabal,* though in rich and plenteous *Carmel:* drossie *Dives,* but golden, because godly, *Lazarus.* By this we see, who are the noblest and richest persons in the world, even they that are most godly, and religious. Grace maketh a man more precious then gold; even more precious then the golden wedge of *Ophir, Isa.* 13. 12. Gods people are precious persons, they are even the Lords jewels, *Mal.* 3. 17. And *they shall be mine,* sayth the Lord, *in the day that I make up my Jewels.* Seest thou a man that feareth God, that hath true saving grace; thou mayest say, oh there goeth a jewell of God, a golden person, there is a soule worth gold, yea, farre more precious. So that the estate of Gods people is farre more glorious (if well considered) then the estate

of

of the wicked, how full of pompe, and bravery ſoever they may ſeeme to be. Give me leave to ſhew you this briefly, in foure particulars.

1. They come of farre more glorious and golden parentage; they have the God of heaven and earth for their Father. *Matth.* 6. 9. they can truely ſay, as *Iſa.* 63. 16. *Doubtleſſe thou art our Father, though Abraham know us not, and Iſrael be ignorant of us, yet thou art our Father. But as for the wicked, it is not ſo with them* they come of baſe and unworthy parentage; their Father is an *Amorite*, and their mother is an *Hittite:* yea, worſe then ſo, they are *children of wrath*; yea, children of Sathan: the Devill is their father: ſee how expreſly *Chriſt* himſelfe doth avouch this to the *Jewes*, *Ioh.* 8. 44. *Ye are of your father the Devill, and the luſts of your father ye will doe.* But, oh the golden parentage of ſuch as are religious, and beleeve in *Chriſt*; *To them he giveth power to become the Sonnes of God: which are borne, not of fleſh and blood, nor of the will of man, but of God, Joh.* 1. 11, 12, 13. Even *Chriſt* himſelfe, and all true beleevers, have all but one Father: the father of our Lord *Jeſus Chriſt*, is alſo the father of all true beleevers. Marke that ſweet ſpeech of our Saviour, immediately before his aſcenſion; *But goe, and tell my brethren, behold, I aſcend unto my Father, and your Father, and unto my God, and your God, Ioh.* 20. 17. So that Gods people are moſt noble perſons, becauſe they come of moſt noble parentage.

1. They come of excellent parentage.

The wicked; children of wrath.

2 Are borne to a moſt excellent inheritance.

2. They are borne to a farre better inheritance, then any ungodly perſon whatſoever; they have a golden inheritance; they are the *members of Chriſt, and children of God, and inheritours of the kingdome of heaven*; whereas all ungodly perſons, they have but worldly and earthly houſes, and inheritances; unleſſe they repent they can never inherite the kingdome of God, 1 *Cor.* 6. 9. But oh the bleſſed inheritance, that is reſerved for ſuch as are godly and religious; they inherite no leſſe then a kingdome, *Luk.* 12. 32. *Feare not little flocke, for it is my Fathers pleaſure to give you a kingdome*; yea, a kingdome which they have by inheritance, as being the co-heires with *Chriſt*, *Mat.* 25. 34. *Come ye bleſſed children of my Father, inherite the kingdome, which was prepared for you from the beginning of the world.* It is a moſt excellent inheritance, 1 *Pet.* 1. 3. 4. *Bleſſed be God*, &c. *which according to his abundant mercy, hath begotten us againe unto a lively hope*, &c. *to an inheritance, incorruptible, and undefiled, that fadeth not away, reſerved in heaven for you, who are kept by the power of God through faith unto ſalvation*, v. 5. Loe, here a moſt precious inheritance!

3 A moſt rare and excellent portion.

3. Gods people have a farre better portion then the wicked; for they have the Lord himſelfe their portion, *Lam.* 3. 24. *The Lord is my portion, ſayth my ſoule, therefore will I hope in him. I have ſayd unto the Lord, thou art my portion*, ſayth *David*, Pſal. 142. 5. *Pſal.* 16. 5. *The Lord is the portion of mine inheritance, and*

my

my cup: but the wicked, and impenitent, have no intereſt in this portion; at beſt, they *have their portion in this life, Pſal.* 17. 14. a portion of wealth, a portion of land, or gold and ſilver, there is the outſide of their portion; but beſides this, they have a wofull portion, *Pſal.* 11. 6. *Vpon the wicked, God ſhall raine ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall be the portion of their cup*, a woull portion: whereas the godly, have the God of heaven and earth for their portion.

4 Have moſt excellent attendance.

Fourthly and laſtly, Gods people have far better attendance then the wicked; they may have a company of brave men to attend them, at the beſt; but the godly have the glorious Angels to attend and waite upon them; they are all *ſent forth for the good of thoſe that ſhall be heires of ſalvation, Heb.* 1 14. So, *Pſal.* 34. 7. *The Angel of the Lord encampeth round about them that feare him, and delivereth them*: They have a charge from God to that purpoſe, *Pſal.* 91. 11. *For he ſhall give his Angels charge over thee, to keepe thee in all thy wayes*: here is golden and glorious attendance indeed, when they have the holy Angels, Gods moſt glorious creatures and ſervants to attend them. Thus ye ſee, that Gods people are golden people, and farre more glorious then the wicked.

3. *Inſtruct.* To juſtifie the care & paine to get grace.

Thirdly, Is true grace fitly reſembled unto gold? This ſerveth to juſtifie the paines, and care, and diligence, of all ſuch, as labour earneſtly to get ſaving graces, *ſc.* becauſe it is ſo precious. It is fitly compared unto gold, in

reſpect of the worth of it; yea, it is more precious, then the moſt fine gold, and therefore juſtifiable, and commendable is the courſe of all thoſe that take paines to get true grace; yea, that preferre it before gold; for it is far more precious, as you have heard: they that chooſe this, have (with *Mary*) *choſen the better part, which ſhall never be taken from them*, *Luk.* 10.42. Let no man ſay therefore, what need ſo much teaching, and preaching, and ſuch running after Sermons, *&c.* For it is neceſſary that the Word of God ſhould be preached, *Act.* 13. 47. for it is the meanes, both to beget, and increaſe ſaving grace, which is of a golden qualitie: and therefore ſayth the Apoſtle in his valediction to the Elders of the Church of *Epheſus*, *Acts* 20.32. *And now brethren, I commend you to God, and to the Word of his grace, which is able to build you up farther, and give you an inheritance among all them that are ſanctified.* It will never leave a man, untill it have brought a man into the new *Jeruſalem.* Goe on therefore, O all ye Saints of God, *Take faſt hold of Inſtruction*, let her not goe, keepe her, *for ſhe is your life*, *Pro.* 4. 13. Cleave to the poſſeſſion and practiſe of Gods truth, be not aſhamed of it; it will make you happie for ever. *Bleſſed is the man, that findeth me* (ſayth Wiſedome) *watching dayly at my gates, and giving attendance at the poſtes of my doores*, *Pro.* 8. 34, 35. and marke what an excellent reaſon ſhee giveth for this; *for who ſo findeth me, findeth life, and ſhall obtaine favour of the Lord.* Be not aſhamed

ſhamed then of the Goſpel of Chriſt; *for it is the power of God, through faith, unto ſalvation,* ſayth the Apoſtle, *Rom.* 1. 16. O therefore let the *kingdome of heaven ſuffer violence*, and let *the violent take it by force, Mat.* 11. 11. Let men *ſtrive to enter into the ſtrait gate*; it is the adviſe of our bleſſed Saviour, *Luk.* 13. 24. Yea, *let us give all diligence*, 2 *Pet.* 1. 5. Wherein ſhould we give all diligence, if not in this, that is worth gold, yea, farre better then gold? *They, and their money periſh with thom, that thinke all the gold and ſilver in the world, worth one dayes fellowſhip with Jeſus Chriſt*, ſayd that rare *Italian* Convert. Happy is the man that ſeeth ſo cleerely the worth of true grace, that he doth preferre it infinitely before all the treaſures under heaven; yea, that looketh at the whole world, as a lumpe of vanitie, in compariſon of ſaving grace. Such an one was *Paul, Phil.* 3. 8. yea, *doubtleſſe, I account all things but droſſe, and doe judge them to be dung, that I may winne Chriſt.* Such a rare ſparke was *Moſes*, that *eſteemed the reproach of Chriſt, greater riches then the treaſures of Ægypt, Heb.* 11, 26. He looked upon things with a ſpirituall and a judicious eye; preferring gold before all the droſſe in the world. Let not the Saints of God be diſcouraged, by the ſcoffes, and outcryes of the wicked, nor for the oppoſition of unreaſonable men. Who will let ſlip an opportunitie to get gold, becauſe dogges will barke? *In nothing be terrified by your adverſaries* (ſayth the Apoſtle) *which is to them,*

Diligence to get true grace.

Be not diſcouraged by the oppoſition of wicked men.

a token of perdition ; but to you , of ſalvation, vnd that of God , Phil. 1. 28. Goe on ſtill, and the bleſſing of Heaven goe with you; for, *Bleſſed are all that heare the Word of God, and keepe it* , ſayth our Saviour, *Luk.* 11. 28. This is that *one thing needfull , which ſhall never be taken from you* ; this will goe along with you to the grave , when the worldling muſt leave all behinde him, he knoweth not to whom ; this, that you have laboured for ſaving grace , ſhall affoord you comfort in death , and matter of rejoycing in the day of the Lord *Ieſus.* Obſerve that excellent ſpeech of the Apoſtle, 2 *Cor.* 1. 12. *For our rejoycing is this , the teſtimony of our conſcience, that in ſimplicitie, and godly ſinceritie, not with fleſhly wiſdome , but by the grace of God , wee have had our converſation in the world :* this will affoord comfort , and helpe in time of need , when all worldly hopes and helpes doe utterly periſh, and come to nought : an excellent place to this purpoſe, in *Heb* .4. 16. *Let us goe boldly to the throne of grace,* &c. *that we may obtaine mercy , and finde grace to helpe in time of need.* It is not gold, but grace, that is able to helpe in time of neede. O let us neither be ſtrangers to the throne of grace, nor the Word of grace, but daily converſe with both ; this is the way to be happie both here and hereafter. He that giveth all diligence to get grace, ſhall not looſe his labour ; therefore ſayth the Apoſtle , *giving all diligence. adde to your faith. vertue,* &c. *for ſo an entrance*

Grace will bring joy & comfort in death.

ſhall

ſhall bee made unto you abundantly, into the everlaſting kingdome of Ieſus Chriſt, 2 *Pet.* 1.5. 11. It is the adviſe and counſell of our bleſſed Saviour in this place, *I counſell thee to buy of me gold tryed in the fire, that thou mayeſt be rich:* and ſo other where, *Labour not for the meate that periſheth, but for the meate that endureth unto everlaſting life, Ioh.* 6. 27. and, *firſt ſeeke the kingdome of God, and his righteouſneſſe*, that is, labour, by getting entrance into the eſtate of grace, to get aſſurance of intereſt in the kingdome of glory, *Matth.* 6. 33. O never thinke it in vaine to ſerve God, for in due time yee ſhall reape, if yee faint not. Obſerve that ſpeech of *David, Pſalm.* 24. 5. *Who ſhall aſcend into the Hill of the Lord, and who ſhall dwell in his holy place? even Hee that hath cleane hands, and a pure heart, &c.* Let no man ſay then, I have laboured in vaine, for *God is not unrighteous to forget your godly labour* in this kinde, *Hebr.* 6.10. Let me therefore encourage and preſſe you, in the words of the Apoſtle, 1 *Cor.* 15.58. *Therefore my beloved brethren, be ſtedfaſt, and unmoveable, alwayes abounding in the worke of the Lord, for as much as ye know, that your labour is not in vaine in the Lord.*

Secondly, Is true ſaving grace, like *gold tryed in the fire?* This ſerveth to reprove all ſuch, as will take no paines to get it, but doe utterly reject and ſcorne it, as the moſt idle and unneceſſary thing in the world. Carnall men and women, are not of the opinion of our

Vſe 2. For Reprehenſion of ſuch as neglect, and deſpiſe the meanes to get grace.

our bleſſed Saviour, they doe not ſee any ſuch worth, or golden vertue, or excellency in ſaving grace; there are a thouſand things, which they preferre before it, for *the naturall man*, receiveth or *perceiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him* (he thinketh it a fooliſh thing to be ſo religious, and ſo diligent to get grace) *neither can hee know them, for they are ſpiritually diſcerned*; ſaith the Apoſtle, 1 *Cor.* 2. 14. yea, the wiſeſt and moſt diſcreete naturall man, is directly of this opinion. The learned *Grecians* did account *preaching fooliſhneſſe*, 1 *Cor.* 1. 21. although indeed, it be the *wiſdome of God, and power of God, and that unto ſalvation.* Thus when *Moſes* telleth *Pharaoh*, that hee muſt needs let them goe three dayes journey, into the Wilderneſſe; *Yee are idle, ye are idle*, ſaith he, *Exod.* 5. 8. He thought Idleneſſe the occaſion of their deſire: yea, that is the opinion of every naturall man, he thinketh, and ſaith (at leaſt in his heart) that it is in vaine to ſerve God, *Your words have beene ſtout againſt me*, ſaith the Lord, *what have we ſpoken ſo much againſt thee?* ſay they, *Mal.* 3. 13. Now obſerve the Lords anſwer, *Ver.* 14. *You have ſaid, it is in vaine to ſerve God.* So thoſe in *Job* 21. 14. were even directly of that opinion, Now ô the monſtrous folly and madneſſe of theſe men! they preferre droſſe, before *Gold tryed in the fire.* What would you ſay, if you ſaw a man have an heape of gold laid before him of the one ſide, and an heape of Chaffe,

or

or Feathers, *&c.* on the other, and ſhould ſee him neglect the gold, and ſet his mind, only upon the chaffe and feathers? It would make a man cry out, with the Apoſtle, *O fooliſh Galathians! Gal.* 3. 1. Here is the very picture of all ſuch, as preferre ſinne, and wealth, and the traſh of this world, before ſaving grace and the power of godlineſſe, looke upon the prophane worldlings that were bidden to the mariage feaſt of the Kings Sonne, *Luk.* 14. 18. *They all with one conſent, began to make excuſe,* (they were all juſt of one minde, they were reſolved not one of them to come at the feaſt,) the firſt ſaid, *I have bought a peece of ground, and I muſt needs goe and ſee it, I pray thee have me excuſed, Ver.* 19. and another ſaid, *I have bought five yoke of Oxen, and I muſt goe and prove them, I pray thee have me excuſed, Ver.* 20. and the third ſaid, *I have maryed a Wife, and therefore I cannot come:* there was no looking for him. O the folly of theſe men, to preferre ſuch vaine and triviall things, before ſuch a rare and heavenly banquet, Here is even our very caſe, there are a thouſand things that we preferre before *Chriſt*, and grace, and therefore are unworthy of either: *Matth.* 10. 37. Alas! we are all mightily to blame this way, we are carefull and *cumbred about many things*, when the *one thing needfull* is wholly neglected: one, is for pleaſure; another, for profit; another, for revenge; another, for his luſts: and the golden wedge of true ſaving grace, in the meane

Folly of ſuch as neglect to get grace.

meane time is wholly neglected. What would you thinke of that man, that is all for the preſent, and nothing for the future? all for Summer, nothing for Winter? Here is the caſe of all ſuch as are wholly for the body, but not at all for the ſoule: looke into the glaſſe of the Goſpell, and there yee ſhall ſee the picture of ſuch a foole ſet out to the full, by our bleſſed Saviour, *Luk.* 12. There was a rich man (and therefore perhaps a wiſe man in his owne, and the worlds account,) yea, he did not thinke to ſpend all his time in getting, but at laſt, when he thought he had enough, he reſolved to bee merry with it, and ſucke the ſweete of it, *ver.* 19. *He ſaid unto his ſoule, ſoule, thou haſt goods layed up for many yeares, eate, drinke, and be merry*: here was 1. Wit, to get wealth. 2. Wit, to enjoy it, and ſucke the ſweete of it: and yet marke what the Lords opinion was of this man, *ver.* 20. But God ſaid unto him, *Thou foole, this night ſhall thy ſoule be required of thee, and then what ſhall become of the goods which thou haſt provided?* where was his folly? ſurely in this, that he had ſpent all his time to get wealth, in the neglect of his ſoule, in the neglect and contempt of true and ſaving grace, and therefore he was a moſt notorious foole in the Lords account. Nay, what ſhall we ſay of ſuch then, as are ſo farre from ſeeking grace, in the uſe of the meanes; that they doe reject the meanes of grace, when it is offered, and thruſt it from them, and doe utterly deſpiſe and hate it: mark the condition of

theſe

theſe men, *Pro.*13.13. *He that deſpiſeth the Word, ſhall be deſtroyed*, yea, *Pro.*29.1. *He that having beene often reproved, and yet hardeneth his heart, that man ſhall be deſtroyed without remedy*; In the meane time, they are farre from ſalvation, *Pſalm.* 119. 155. *Salvation is farre from the wicked*: Why ſo? *for they regard not thy Statutes*: So that he that regardeth not the Statutes of God, is farre from ſalvation: a wofull thing, if it be but duely conſidered: Oh the wofull eſtate of all ſuch! They doe judge themſelves unworthy of everlaſting life. A ſtrange place we have to this purpoſe, *Acts* 13. 47. *It was neceſſary, that the Word of God ſhould be firſt preached unto you; but ſince yee thruſt it from you, and doe judge your ſelves unworthy of everlaſting life; behold, we turne to the Gentiles.* So that here we ſee plainely, that they that have the Word of God preached, and the meanes of grace offered, and yet reject it, and thruſt it from them, they doe judge themſelves unworthy of everlaſting life, and at laſt, the meanes ſhall be taken from them: yea, the eſtate of theſe men is ſo fearefull, and lamentable; that had I the tongue of men, and Angels, or the penne of an Apoſtle, I could never ſet it out to the full: ſee the inexpreſſible wofulneſſe of their condition, that deſpiſe the Goſpell, 1 *Pet.* 4. 17. *The time is come, that judgement muſt beginne at the houſe of God: and if it beginne at us, what ſhall the end be of thoſe that obey not the Goſpell of God?* No marvell if I cannot tell, yee ſee the Apoſtle

Peter

Peter could not tell, or would not take in hand to expresse it; as if the estate of such, was miserable above all that a man can speake or imagine. Nay, at the last day, when they looke for the most comfort, they shall finde most horror and bitternesse; In stead of a Saviour, *Christ shall come at the last day, with his holy Angels, in flaming fire, to render vengeance on all them that know not God, and obey not the Gospell*, saith the Apostle, 2 *Thes.* 1. 8, 9. Ô wofull thing to consider, when (instead of *Come ye blessed*) they shall heare the wofull and thundring voyce of *Christ*, denouncing this terrible Doome against them, (*Matth.* 25. 41. *Goe yee cursed, into everlasting fire, prepared for the Devill and his Angels*, and no marvell neither, if they be thus punished, and doe bring such swift damnation upon themselves; for it is a fearefull signe, that all such are lost, and reprobates, for *whom the blackness of darkness is reserved for ever*; *Iude Ver.* 4. for *if our Gospell be hid, it is hid to them that are lost*, saith the Apostle, *whom the god of this world hath blinded*, yea, a fearefull signe of reprobation, in this case, as doth appeare by that place of the Apostle, 2 *Tim.* 3. 8. *As Iannes and Iambres with-stood Moses; so doe these men resist the truth; men of corrupt minds, and reprobate concerning the faith*; the expresse words of the Holy Ghost; yea, they are such, of whom the Lord hath *sworne in his wrath, that they shall never* (unlesse they repent) *enter into his rest*, as we may see, *Psalm.* 95. 9, 10. *&c.* O the foo-

2 Cor. 4. 3.

Contempt of the meanes of grace, a fearefull signe of perdition, or reprobation.

lish,

liſh, and franticke madneſſe, of all thoſe, that neglect and deſpiſe ſuch a precious Iewell, as true ſaving grace: which for the worth of it, is fitly compared to gold, yea, *gold tryed in the fire*, yea, much more precious then the fineſt gold in the world.

Chap. III.

Containing the uſe of examination.

3. *Uſe.* Examination, whether wee have true grace, yea, or no.

FIrdly, ſeeing true grace, is fitly reſembled unto gold: this ſhould teach us diligently to try, and examine our ſelves, whether wee have any true grace in us, yea, or no; for true grace is of a right golden nature. Now that wee may not deceive our ſelves; let us try what metall our graces are made on, let us deale with our graces, (as knowledge, and faith, and love, and obedience) as men uſe to deale with their gold; let us try them throughly, whether they prove right currant gold, yea, or no; 2 *Cor.* 13.5. *Examine your ſelves, whether yee be in the faith, or no:* whether your faith be a right ſaving faith, yea, or no; *That the tryall of your faith, being much more precious, then gold that periſheth,* 1 *Pet.* 1.7, As if he had ſaid, try your faith, whether it be of the right precious metall, of a ſaving metall, which is indeed much more precious

ous then gold. Yea, not only our faith, but every other worke of grace in us, must bee examined and proved, *Gal.* 6. 4. *But let every one prove his owne worke* (the worke of grace in his owne heart) *and then shall he have rejoycing in himselfe alone, and not in another.* What good will it doe us, to know, that another man's gold is weight, and currant gold, if we bee ignorant of our owne? Let us therefore try our graces, whether they be of the right stampe, pure, currant gold, yea, or no. Now for the perfecting of this use, give me leave to shew you.

1. Some Motives, to perswade us to.
2. Some markes, to direct us in this tryall.

1. The Motives that may perswade us, to this exact tryall and examination of our graces, are principally these foure.

1. The difficulty of the worke.
2. The danger of being mistaken.
3. The possibility of prevaileing.
4. The comfort that will redound to a man, when the worke is once throughly performed.

Motive 1. To perswade us to examine whether we have true grace, 1c. the difficulty. All sorts of men apt to be deceived in judging in this case.

And first for the difficultie of the worke, wee had need to use all diligence to make sure worke in this case, because it is a worke of great difficulty, for a man to be assured in his soule, that the graces which he hath, and the gold he possesseth, are saving graces, and pure gold, yea, or no: for if we looke into experience, we shall finde some men utterly deceived, in judging of the estates and condition of

of their owne hearts ; ſome judging better of themſelves then there is cauſe ; and ſome againe thinking worſe of themſelves then they need to doe: ſo that of both theſe, that of the Proverbe may be fitly verified: *Prov.* 13. 7. *There is that maketh himſelfe rich,* (as if he had a whole purſe full of gold) *and yet hath nothing : and there is againe, that maketh himſelfe poore* (as if hee had no gold at all) *and yet hath great riches,* the one fearefull, and timorous, without cauſe ; and the other bold and confident, upon a falſe ground : according to that of the Wiſeman, *Prov.* 14. 16. *A wiſeman* (that is a godly man, and one that truely feareth God) *feareth, and departeth from evill.* Hee feareth, and hee doubteth; that his eſtate is not ſo good, as all this while hee hath taken it to bee ; and thereupon hee like a wiſe man, taketh occaſion, more and more to depart from evill: he walketh, and *maketh ſtraight ſteps to his feet,* *Hebrewes* 12. 13. But the foole, (that is the prophane perſon, the beggar, that is utterly deſtitute of true ſaving grace, that hath not ſo much as one peece of true gold in his heart) rageth, and is confident ; he rageth, and hee rayleth, and hee ſwaggereth, and yet hee is confident, hee ſhall goe to heaven, as ſoone as the beſt of them all; for thus hee reaſoneth for himſelfe : I confeſſe, I ſpeake amiſſe many times, I ſpeake idlely, and wantonly, and pro-

The wicked deceived.

phanely, and ſweare ſometimes, when I am angry, and now and then, I doe that which is naught; but I thanke God, I have as good an heart towards God, as the beſt of them all, therein I am confident: ſo this man is utterly deceived in judging of the ſtate and condition of his heart towards God. So that yee ſee the worke is exceeding difficult: yea, ſee an experiment of this, in this Church of *Laodicea, Revelations* 3. what ſhe thought of her ſelfe, is evident, *Verſe* 17. *Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poore, and blinde, and naked*: this is the condition of many a poore ſoule in the world. On the other ſide, many an one thinketh farre worſe of himſelfe, then there is cauſe: how many a ſincere heart doth deepely charge it ſelfe with hypocriſie, and thinketh himſelfe to be a very beggar, or a bankrupt, in reſpect of any gold of true grace? None ſo apt to complaine of the want of true grace, as hee that hath the greateſt meaſure, at leaſt, he that hath good ſtore in ſincerity. And the reaſon of this difficulty, is partly the devils cunning, and partly the deceitfulneſſe of our owne hearts; theſe are two notable juglers, and they often concurre, to deceive all ſorts of people in this caſe.

Godly deceived in thinking he hath no grace, when indeed hee hath.

Beſides, grace is a very ſecret thing, it

it is very rare and precious; he is a man of a thouſand that hath it: Saint *Peter* calleth it, *The hid man of the heart*, 1 *Peter* 3.4. And *a treaſure hid in the field*, *Matth.* 13.44. Gold while it is in the Oare, is not ſo eaſily diſcerned, untill it bee melted; ſo is true grace: but corruption is manifeſt (eſpecially to ſuch as have true ſaving grace) therefore ſaith the Apoſtle, *Galathians* 5. 19. *The workes of the fleſh are manifeſt*. But when hee ſpeakes of the fruits of the Spirit; *verſe* 22. hee ſaith no ſuch thing of their manifeſtation, but onely deſcribeth what they are. So that an humble Chriſtian, eſpecially in caſe of temptation, or ſome ſpirituall deſertion, hath ſuch an eye to his corruptions, is ſo intent upon them, that he diſcerneth not the worke of grace in his owne heart, which to the judicious eye of another; is very manifeſt; hee ſeeth ſo great an heape of Chaffe in his ſoule, that hee thinketh the graine of true grace is wholly abſent, becauſe it is *hidden*; hee ſeeth ſuch a great heape of Aſhes in his heart, that hee thinketh the fire of true grace is utterly extinguiſhed, and gone. See an experiment of both theſe, in the *Phariſee*, and the *Publican*, *Luke* 18.11. &c. what a rich man was hee in his owne conceit? But the *Publican*, how poore was he in his owne opinion? he could ſee in himſelfe nothing but ſinne and corruption, and therefore hee cryeth out, *ver.* 13.

Grace a Treaſure hid in the field.

ô God, bee mercifull to mee a ſinner: as if hee had ſaid, ô Lord, I am a ſinner, a very grievous ſinner, nothing but a very lumpe of ſinne, a fardle of corruption, and if thou bee not mercifull unto mee, I ſhall periſh for ever. But what is the opinion of our Saviour as touching both theſe? that yee ſhall ſee, *verſe* 14. *I tell you; this man* (that is the *Publican*) *went downe to his houſe, juſtified rather than the other*, that is, but not the other. Beſides, there is another thing that maketh it ſo exceeding difficult, that is, that there is ſuch a deale of counterfeit grace in the world; as yee know there is much counterfeit gold in the world, and that ſo like true gold, that it cannot be diſcerned, untill it come to bee melted: ſo there is a great deale of counterfeit knowledge, and faith, and obedience, which cannot be well diſcerned, untill it come to the melting, in the fire of affliction: the Formaliſt commeth ſo neare to the ſtate of grace, that he is tryed onely in time of temptation, as our Saviour intimateth: *Matthew* 13.21. *For when tribulation, or perſecution ariſeth becauſe of the Word, by and by hee is offended*; yea, this is the only way to try them, as the Lord himſelfe ſeemeth to intimate, *Jer.* 9.7. *Behold, I will melt them, and try them, for how ſhall I doe for the daughter of my people?* I will try them, by melting of them. If wee ſee a ſerving man follow

Much counterfeit grace in the world

Melting, the chiefe meanes to diſcerne which is the true gold.

two

two Gentlemen, it is hard to ſay, whoſe man hee is, untill they part: ſo, while the Goſpell and proſperity goe together, it is hard to know, which of theſe we ſerve, untill they part, as in time of perſecution; then hee that cleaveth to a naked *Chriſt*, a naked perſecuted Goſpell, hee is the man that hath true grace indeed. This maketh it to bee ſo exceeding difficult, for a man to be ſure that he hath true grace, becauſe there is ſo much counterfeit grace, and Copper-gold in the world. There is a knowledge that puffeth up, which a man may have in abundance, and yet be without charity, and ſaving grace, 1 *Cor.* 13.2. Counterfeit faith, as *Simon Magus* had, *Acts* 8. and yet an hypocrite. Counterfeit ſorrow for ſinne, and repentance, ſuch as *Cain*, and *Saul*, and *Ahab*, and *Iudas* had, and yet was but the ſorrow of the world, cauſing death. And ſo for love, and feare, and joy, and the like. Yea, (which is moſt ſtrange) it is poſſible for a man to have a kinde of integrity, and innocency, and yet bee deſtitute of true ſaving grace, for all that, as *Abimelech*, and *Paul*, before his converſion. 1. For *Abimelech*, when God told him, that *hee was but a dead man, becauſe of Sarah, becauſe ſhee was another mans wife*: what ſaith he to God in that caſe? *Geneſis* 20. 5. *In the integrity of my heart, and Innocencie of my hands have I done this*; yea, the Lord himſelfe

Some kinde of Innocency, without true grace.

ſelfe granteth, it *verſe 6. Yea, I know, that thou didſt this, in the integrity of thy heart,* that is, his heart was upright thus farre, that what hee did, hee did it ignorantly, and through miſtake; for hee confeſſed, that hee knew adultery to bee ſo hainous a ſinne, that hee would not have taken her, if hee had knowne ſhee had beene *Abraham's* wife: but indeed, *Abraham* was chiefely to blame, in ſaying, at beſt by way of concealement, that *She was his Siſter.*

So, ſee what *Paul* ſaith of himſelfe, *Acts* 23. 1. *I have lived in all good Conſcience, untill this day.* How could that be, conſidering that hee had beene ſuch a furious perſecutor, and one that even *breathed out threatnings, and ſlaughter againſt the ſervants of God?* Yes ſure: becauſe, alas! all this hee *did it ignorantly, in unbeliefe,* 1 *Tim.* 1. Hee did not know them to be the Saints of God, but he thought them to bee a *Sect, that was every where* perſecuted, and *ſpoken againſt*; and therefore hee thought it was his duty, to doe what hee did in that caſe, as appeareth, *Acts* 26. 9. *I alſo my ſelfe thought that I ought to doe many things contrary to the Name of Ieſus of Nazareth*; ſo that thus far his heart was alwayes upright, that he thought, even in perſecuting, and kil ing the Saints, that *hee did God ſervice,* as our Saviour foretold, *Iohn* 16. 3. And therefore in this regard alſo it muſt need be exceeding difficult, for a man

to be ſure his gold is good metall,& that his grace is true, and it is eaſie to be miſtaken. And this is the firſt Motive to perſwade us to this examination, in regard of the difficultie; which I have at large manifeſted unto you.

2. *Motive.* The danger of being miſtaken.

Secondly, The ſecond Motive that may perſwade us, to this diligent ſearch, and examination, is, the danger of being miſtaken in this caſe. If a man be miſtaken in a trifle, in a ſmall piece of ſilver, a matter of ſmall moment, he careth not for it: but for a man to be miſtaken in a great piece of gold, that is dangerous; much more, if a man turne all his wealth into gold, and then be cozened in that, he is utterly undone. Now here is our very caſe, all our ſpirituall wealth, and riches, doth conſiſt in the gold of our graces; and therefore if they be counterfeit, a man is utterly undone for ever; for a man that is deceived with counterfeit gold, incurreth a double danger eſpecially; firſt, That it will not pay, nor paſſe currant in purchaſe, and bargaining, and ſo he looſeth his purchaſe. I remember what is ſaid of the ſilver, that *Abraham* weighed to *Ephron* the *Hittite*, whereby he purchaſed the field and cave of *Machpelah*, *Gen.* 23. 16. *Abraham* (before witneſſe) *weighed him the ſilver, even foure hundred Shekels of ſilver, currant money with the Merchants.* So our gold of graces, muſt be good gold,

of good weight; elſe they will not paſſe currant in bargaining, which is a great loſſe. But this is not all. For ſecondly, a man that hath counterfeit gold, is in danger to be called in queſtion about it, how he came by it, and perhaps he had it of ſeverall parties, and they ſtrangers too, and ſo hee may be accuſed of counterfeiting the Kings coyne, and looſe his eares, yea, perhaps his life, and ſoule too, in this caſe. O what a wofull thing will it be, when a man cometh at the laſt day (as he thinkes) with a purſe full of gold, that is, an heart full of grace, and it prove falſe and counterfeit! he is then undone for ever. See how ſome will ſhew their gold at the laſt day, *Mat.* 7. 21, 22. Lord, Lord, here is my gold, here is my grace. He will ſay; *Depart from me, I know ye not*, I allow not of your grace, your gold is counterfeit; here is a wofull eſtate.

3. *Motive.* The poſſibilitie of prevailing, notwithſtanding the difficultie.

Thirdly, becauſe as the dutie is difficult, and it is a dangerous thing to be miſtaken: ſo (on the other ſide) notwithſtanding the difficultie, yet it is poſſible, for a man that hath true grace, to be ſure that he hath it. Though it be very difficult, to know which gold is good, and will paſſe for currant, it is not impoſſible; elſe God would never require this dutie, of ſearching of us, under the time of the Goſpell, if it were a thing altogether impoſſible; *Let every man prove his owne worke*, *Gal.* 6. 4. And *let a man examine*

amine himſelfe, (*ſc.* whether he have any true ſaving grace, yea, or no, 1 *Cor.* 11. 28.) This appeareth alſo by experience, and the examples of Gods Saints, that have beene rich towards God, they have beene aſſured upon good grounds, that their gold was good, their graces were ſuch as did accompany ſalvation. *David*, and *Iob*, and *Paul*, and others, were aſſured that they had ſaving grace, that they were *filled with the fruits of Righteouſneſſe*, and that notwithſtanding the great ſtore of counterfeit gold, that was in the world in their dayes, yet they were ſure, that theirs was currant: and ſo may we, by the ſame priviledge of mercy, be as well as they. Beſides, the truth of this appeareth farther; becauſe it is poſſible for a Chriſtian to be aſſured of ſundry other, as great matters as this, ſuch as election, vocation, juſtification, adoption, and redemption, and heaven it ſelfe.

Reaſon. 1

Of the poſſibility of being aſſured, that wee have true grace, becauſe wee may be aſſured of our vocation, & election.

Firſt, It is poſſible for a man to be aſſured of his election, and vocation, 1 *Theſ.* 1. 4. *Knowing, brethren, beloved, your election of God.* They knew they were elected and become *veſſels of mercy*: and how did they come by this aſſurance? ſurely not by any ſpeciall revelation onely, but by an ordinary meanes, *ſc.* their effectuall vocation, and yeelding ſincere and heartie obedience unto the Goſpel; for ſo it followeth, *Ver.* 5. *For our Goſpel came not unto you, in word onely, but in power, and in the holy Ghoſt*: they had *obeyed*

obeyed from the heart the Gospel that was preached unto them, and by that they might know they were elected. And why may not we be assured of our election, upon the like ground, as well as they? So, *Col.* 3. 12. *Put upon you (as the elect of God, holy and beloved) bowels of mercy, humblenes of minde, &c.* It is possible, for a man to be assured that he is elected, and beloved of GOD. How? surely, if he can finde those markes of election (in himselfe,) which are there manifested and expressed. So, 2 *Pet.* 1. 10. *Give diligence, to make your calling and election sure.* Where the Apostle sheweth, that if we give diligence, it is possible for us to be assured of our election. But how? Surely by making our vocation sure, by the holy fruits, and effects of it. So then, if a man may be assured of his election, and that by his effectuall calling and conversion: then much more may a man be assured of his graces, that they are sincere; of his spirituall gold, &c. that it is sound, and good, and not counterfeit. He that may be assured of his election, may, much more, be assured, that he hath true saving grace in him, that his gold is right, and pure, and not counterfeit.

2. *Reason.* 2. Of our justification.

Secondly, It is possible for a man to be assured of his justification, and of the free and full pardon, and forgivenes of all his sinnes. *Rom.* 5. 1. *Being justified by faith, we have peace with God.* Yea, but were they assured

aſſured of it? for they might be juſtified (*in foro Dei*) and yet not know it? Yes, they were aſſured of it, to their joy and comfort, *Ver.* 2. *And we rejoyce. in hope of the glory of God.* So, *Iſa.* 45. 24. *Surely, ſhall one ſay, in the Lord have I righteouſneſſe and ſtrength.* So that a man may be aſſured of his juſtification, much more, that his gold is not counterfeit.

Certitudo ſpei.

Thirdly, A man may be aſſured of his adoption, that God in *Chriſt* is his Father, and that, notwithſtanding all his infirmities, he is the deare childe of God, and in ſpeciall favour with him: I ſay, it is poſſible for a man to be aſſured of this, and out of doubt, in this caſe of ſo great importance. *Iſa.* 63. 16. *Doubtleſſe, thou art our Father, though Abraham know us not, and Iſrael be ignorant of us, yet thou art our Father.* Ye ſee how confidently they ſpeake, they were out of doubt of it; and ſo may we, as well as they, by the teſtimony of Gods bleſſed Spirit, that neither can, nor will deceive us. *Rom.* 8. 16. *The Spirit (of God) it ſelfe beareth witneſſe, with our ſpirit, that wee are the children of God.* And if a man may be aſſured he is Gods childe; why ſhould it not be poſſible, for him to be ſure, that the gold of his ſaving graces, is ſincere, and will not deceive him.

3. *Reaſon.* Becauſe we may be aſſured of our Adoption.

Fourthly, It is poſſible for a man to be aſſured of his redemption, that even his ſoule is waſhed in the blood of *Chriſt*, and of his intereſt

4. *Reaſon.* Becauſe we may be aſſured of our Redemption.

We may be aſſured of our Redemption.

intereſt in the great worke of *Chriſts* Redemption. *Iob* was aſſured of his Redemption, that *Chriſt* was his living Redeemer, *Iob* 19. 25. *For I know that my Redeemer liveth, and that he ſhall ſtand at the later day upon the earth.* So *Paul* was aſſured, that *Chriſt* was his Redeemer, and that he gave himſelfe for him in particular, *Gal.* 2. 20. *The life that I now live, I live by the faith of the Sonne of God, who loved me, and gave himſelfe for me,* ſayth the Apoſtle. If a man may be aſſured of his redemption, much more that his graces are ſincere &c.

5 *Reaſon.* That when wee die wee ſhall goe to heaven.

Fifthly, A man may be aſſured, that when he dieth, he ſhall goe to heaven: ſee what the Apoſtle ſayth, 2 *Cor.* 5. 1. *We know that when this earthly houſe of our Tabernacle, ſhall be diſſolved, we have an houſe of God, not made with hands, eternall in the heaveus.* (*i.e.*) We know, that when theſe bodies of ours, which are made of earth, ſhall turne to duſt, the ſoule ſhall goe to heaven, to that place which *Chriſt* hath prepared for us. So the Apoſtle S. *Iohn*, 1 *Ioh.* 3. 14. *We know, that we are tranſlated from death to life,* (wee are as ſure when we die, we ſhall goe to heaven) But how? What? by revelation? No ſure, but *becauſe we love the brethren.* He that is aſſured that he loveth the brethren, may be ſure when he dieth, he ſhall goe to heaven; much more, that he hath true grace.

6. *Reaſon.*

Sixthly, A man may be ſure, that the goodneſſe and mercy of God, ſhall follow him,

him, all the dayes of his life; and conſequently, of his continuance in the ſtate of grace; much more, that his graces are ſound and ſincere; *Pſal.* 23. 6. *Surely, Goodneſſe and Mercy ſhall follow me all the dayes of my life.* He that can be aſſured of this, may be much more ſure, that the gold of his graces are not counterfeit.

That Gods goodneſſe and mercy ſhall follow us all our dayes.

And ſo I come to the fourth, and the laſt Motive, that may perſwade us to this tryall, *ſc.* the comfort that will hereby redound unto our ſoules, when the worke is once throughly performed: *Gal.* 6. 4. *Let every one prove his owne Worke,* ſayth the Apoſtle, *and then ſhall he have rejoycing in himſelfe,* (*ſc.* that his graces are ſincere) *and not in another.* A man that hath had his gold called in queſtion, and yet proveth ſound, and currant, oh it filleth him full of joy and rejoycing. Let this perſwade us to try our graces, that wee may partake of that joy and comfort, which will hereby redound unto us; which is (as the Apoſtle ſpeakes, 1 *Pet.* 1. 8.) *A joy unſpeakable, and full of glory. A peace that paſſeth all underſtanding,* *Phil.* 4. 7. Let the expectation of this ſweet fruit of joy, which will accompany our endeavours this way, make us fall to this worke, of ſearching our ſelves with all diligence. O what a comfort to *Hezechiah* (in that extremitie) that he was aſſured, and durſt appeale to God, that his heart was upright! *Iſay* 38. 3. *Remember, Lord, I beſeech*

4. *Motive.* The comfort that will redound to the ſoule, when the worke is once throughly performed.

ſeech thee, how I have walked before thee, in truth, and with a perfect heart. So this alſo ſupported *Iob*, *Iob* 23. 10. *He knoweth the way that I take; and when he hath tryed me, I ſhall come out like gold:* there was his comfort, that his graces were of a right golden metall, though his friends conceived otherwiſe of him, and charged him deeply with hypocriſie; yet he knew, that God knew his graces were ſound, and upright: oh let us, in time, make the like ſearch, and tryall of our graces, that he did, that we may have the like comfort, and ground of rejoycing, that he had. So, this was the Apoſtles comfort at all times, whatſoever befell him, yet he knew that he was truely gracious, 2 *Cor.* 1. 12. *Our rejoycing is this, the teſtimony of our conſcience, that in ſimplicitie, and godly ſincerities; not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world:* A man that is aſſured, that he hath an heart full of true ſaving grace, will have more true comfort in it, and more ſolid joy, then if he had a great cheſt full of gold. An heart full of grace, will affoord farre more joy, and comfort, then a purſe full of gold. And this is the laſt Motive, that may perſwade us to this tryall, and diligent examination, whether our grace be ſincere, and ſuch as will not deceive us.

The Nature and Markes of true grace.

Now for the ſecond generall poynt, that I propounded for the perfecting of this poynt, *ſc.* the Markes and Signes of true grace;

grace; they are indeede many; but I will keepe cloſe to the Metaphor, which wee have in hand, and give you ſome few, for your ſatisfaction in this caſe.

1. *Marke.* True grace will make a mans face to ſhine in every condition.

Firſt, true and pure gold, *gold tryed in the fire*, will ſhew the luſtre and brightneſſe, both in the fire, and water: ſo true grace, will teach a man how to cary himſelfe in every eſtate and condition. Here was the tryall of *Pauls* grace, golden *Paul* (after his converſion) in all eſtates, *Philippians* 4. 11. *I have learnd in what eſtate ſoever I am, therewith to be content; both to bee full, and to be hungry; to abound, and to ſuffer need.* Though it bee a more bleſſed thing to give, rather then to receive; yet hee that hath true grace, is skilfull in both, his face will ſhine in every condition.

He that hath true grace, will manifeſt it by his gracious cariage in every condition, both in proſperity, and adverſity; if he be rich, hee is bountifull, and liberall, he is *Rich in good workes, and layeth up for himſelfe a good foundation*, 1 *Tim.* 6. 17. If he be poore, he ſheweth his golden nature in another kinde, in humble ſubmitting to the will of God, *It is the Lord, let him doe what ſeemeth him good*, ſaid golden *Ely*, 1 *Sam.* 3. 18. In his patience, and thankfulneſſe, he kiſſeth the rod, and thankes his father, even for his love in correcting. He is like a well cut Dye, every way ſquare, which

which way ſoever ye caſt it, caſt it eaſily, it will be ſquare; caſt it violently, it remaineth ſquare ſtill: ſo will a gracious heart, ſhew its puritie, in all eſtates, and conditions. Looke upon *Job*, in his twofold condition, and yee ſhall finde him pure gold, in both; looke upon his demeanour, in the water of proſperity, when hee even ſwome in Rivers of proſperity; oh how bountifull was hee, how full of good workes? *Job* 30. *Chap.* 31. By the Lords owne teſtimony, *A man that feared God, and eſchewed evill: none like him in all the earth*, *Iob* 1.1.7. What a gracious teſtimony from God himſelfe? Then looke upon him in the fire of adverſitie; rich *Iob*, bountifull and liberall; poore *Job*, patient, and thankefull, *Iob* 1. 21. *The Lord hath given, and the Lord hath taken, bleſſed be the Name of the Lord.* True it is, he ſhewed ſome droſſe in the melting; but looke upon him when he came out of the fire, oh then he was pure gold indeed! this he was aſſured of while he was melting, *Iob* 23. 10. *He knoweth the way that I take, and when he hath tryed me, I ſhall come out like gold:* golden *Iob* indeed, when hee came out of the furnace of affliction. But now the wicked, as they are but droſſe, *Pſal.* 119. 119. ſo they ſhew their droſſie nature in every eſtate: if they be rich and wealthy, then they are proud, and confident, and given to oppreſſion, ready to deny God, and truſt in their wealth: and if they

they be poore, then they *steale, and take the Name of the Lord in vaine, Pro.* 30.8,9. They are drosse still in every condition; the more *God* melteth them, the worse they are: *Why should they be smitten any more, for they do fall away more and more? Isa.* 1.5. See an experiment of this, in that close-hearted hypocrite *Ahaz* (for all his faire shewes) he did shew himselfe but drosse, both in prosperity, and adversitie; the more he prospered, the more he sinned; if he be victorious, he ascribeth the victory to himselfe, and his friends, and the gods of *Damascus* must be sacrificed unto, and a patterne of a new Altar must be fetched from thence, 2 *Kings* 16.10. Well, if God take him in hand, and begin to melt him in the fire of affliction, he findeth him drosse still; so that hee was forced at last to cast him away, and set a marke upon him, for notorious drosse altogether, that none should ever take him for gold any more, 2 *Chr.* 28.22. *And in the time of his distresse, he sinned yet more, against the Lord. This is that King Ahaz:* brand him up, score him up, set a marke upon him for ever; for most notorious drosse indeed; because, the more hee was afflicted, the worse hee was; the more hee was melted; the more plainely hee appeared still to bee nothing but a plaine lumpe of drosse. I pray let us try our selves by this marke, if wee can cary our selves aright in every estate, it is a signe we are pure gold; if not, we

have cause to suspect our selves, to bee but drosse. Looke upon the golden Martyrs, in all ages; see what pure gold they proved themselves, especially, in the fire of affliction: consider these golden Christians, *Hebr.* 10. 34. *They suffered with joy, the spoyling of their goods, knowing that they had in heaven, a better, and a more enduring substance, wee glory in tribulation.* Here was bright shining gold indeed, *gold tryed in the fire*, as it is in our Text.

2. *Marke.* True grace gotten by Gods Ordinances.

Secondly, Right currant gold, is that which commeth from the right place, from the Kings Minting house, and hath his Majesties stampe upon it; when they brought the Tribute money to *Christ*, *Mat.* 22. 20. he enquireth immediately, *Whose Image, or superscription hath it?* and they tell him, *Caesar's*: So look upon the gold of those graces which thou hast, and seriously consider, whence thou hadst them, and how thou camest by them: Did they come from the Minte of Gods Ordinance? Were they begotten at first, and are they still nourished in thee, by these meanes? Didst thou get them, by prayer, and attending at the postes of Wisedomes gates? then it is a good signe, thy gold is good, thy graces are sincere; because they are begotten, and increased by the Word of Gods grace, *Acts* 20. 32. Thus *Paul* sendeth them still to the Minte, to get more grace, and to try their graces. *And now, brethren, I commend*

you

you to God, and to the Word of his grace; which is able to build you up farther, &c. And so for the Throne of grace, *Hebr.* 4. *verse* 16. *Let us goe boldly to the Throne of grace, whereby wee may finde mercy, and grace, to helpe in time of need*; I pray let us try our graces by this touch-stone. How did we come by our graces? By what meanes were they begotten in thee? And how are they nourished, if not by these meanes? And it may be, thou canst give no account how thou camest by them: I begin straight to suspect them; for you know it is suspicious, for a man to have goods, and know not how he got them. Consider thy faith then, Art thou sure it is precious? Of the right stampe? More precious then gold? Then sure it came from the Minte, it was given thee from above, *Philip.* 1. 29. *To you it is given, not onely to believe, but also to suffer*, &c. If it be right faith, it was begotten by the Word of faith; *Romans* 10. 8. *For faith commeth by hearing, and hearing by the Word of God.* But he that boasts of his faith, and telleth me that he hath beleeved ever since he could remember; as if the gold of faith, grew there by nature; I would no more beleeve, he had true faith, then I should thinke he said true; that should boast, that he had a purse full of gold, which came out of his purse bottome, and grew there by nature. I pray let us examine our selves by this mark, true

gold commeth from the Minte: and ſo doth true grace, from the Minte of Gods Ordinances: if it grew in thine heart by nature, or is begotten, and nouriſhed in thy heart by any other meanes, thou haſt great reaſon to ſuſpect, that ſuch gold is but counterfeit, *&c.*

3. *Marke.* True grace is full weight, and will make a man univerſall in his obedience.

Thirdly, *Gold tryed in the fire*, if it come from the right Minte, is currant money with the Merchants, As *Abraham's* ſilver was, which hee weighed to *Hephron* the *Hittite*, *Geneſis* 23. 16. Now gold is not currant with the Merchant, (though it ſeeme pure for the matter) if it want weight, and therefore *Abraham* weighed his ſilver, before the people of *Ephron*: ſo true grace is good weight, give it but the allowance of the imperfection, in reſpect of degrees, and it is full weight, in reſpect of parts; both in regard of the ſubject, wherein it is, and the object of it; weigh it in the *ballance of the Sanctuary*, and it will bee found weight; for hee that hath true grace in every part, grace in the head, or underſtanding facultie of the ſoule, and grace in the heart, in the will, and the affections, he is *ſanctified throughout*, 1 *Theſ.* 5. 23. *in his whole ſpirit, ſoule, and body*; ſo that true grace is univerſall. Now an hypocrite, whoſe grace is but counterfeit, whoſe gold is Copper, ſheweth it ſelfe defective in one kinde or other. If he have a little knowledge ſwimming in the braine,

and

and therefore is able to ſpeake well, as if he had grace; yet this worketh no reformation in the outward man, there it wanteth weight; he is prophane ſtill, he liveth in the ſecret practiſe of ſome knowne ungodlineſſe, he hath ſome *Rimmon*, with *Naaman*; ſome *Delilah*, with *Sampſon*: but the golden Chriſtian, is univerſally gracious, head, and heart, and life: as a child new borne, hath all the members of a man, though they be but weake, and it is long before he can uſe them. Or if the hypocrite have ſo much ſeeming goodneſſe, to gild over his outward behaviour, that he ſeemeth to be a right golden Chriſtian indeed; yet if it be not true grace, it reformeth not the heart; whereas true *grace purifieth the heart*, *Acts* 15.9. If God begin to waſh a man, he beginneth with the heart, *Ier.* 4.14. *Waſh thy heart from wickedneſſe, ô Ieruſalem*: true grace waſhes, not only the hands, but alſo the heart. Here was *Simon Magus* his defects, if ye look upon his outward profeſſion, he is turned Chriſtian, he keepeth company with the Chriſtian Apoſtles, he was alſo baptized, as a badge of Chriſtian profeſſion, *&c.* But where was the fault? Surely within: his heart was unſound, and rotten, notwithſtanding his gilded out ſide, *Acts* 8.21. *Thine heart is not right in the ſight of God*; And *pray God, if it be poſſible, the thoughts of thine heart, may be forgiven.* He was

but like a faire Aple, that was, notwithſtanding, rotten at core.

2. True grace is univerſall, and full weight in reſpect of the object of it, that is, it will cauſe a man to yeeld obedience to all Gods Commandements. He that hath true grace indeed, will deſire, and *endeavour in all things to live honeſtly*, *Heb.* 13. 18. But counterfeit grace is not currant, in this regard; alſo, herein it wanteth weight, as it did before; an hypocrite is not univerſall in his obedience, he is no good Catholike in this reſpect, hee doth but picke and chooſe; ſome duties he liketh, but other he careth not for; ſome ſinnes he avoydeth, but other he maketh no conſcience of. Compare *David* and *Iehu* together, and they ſeeme, at firſt, to be both golden Kings, zealous men, and couragious Magiſtrates; but then againe, weigh their gold ſeverally, in the *ballance of the Sanctuary*, and then yee ſhall finde, that *Iehu's* wanted weight. Firſt, looke upon *Davids* aime in his obedience, and ye ſhall finde it univerſall, *Pſal.* 119. 6. *Then ſhall I not be confounded, when I have reſpect to all thy Commandements*: here is downe weight.

But now weigh *Iehu's* gold, in the ſame ballance, and yee ſhall eaſily perceive that it was found too light; like *Balthaſar*, *Daniel* 5. obſerve it, 2 *Kings* 10. When the Spirit of GOD had ſet out *Iehu's* zeale to the full, and given him his allow-

ance

ance and all, yet he cryeth out ſtill, that it was too light, *verſe* 31. *But Iehu tooke no heed to walke in the Law of the Lord with all his heart; for he departed not from the ſinnes of Ieroboam*; and therefore GOD giveth him his temporall reward, *ſc.* the thing that he chiefely aimed at, *ſt.* the kingdome for himſelfe, and his children for a time, and ſo ſendeth him packing.

Let us try our gold by this marke, let us weigh it in the *Ballance of the Sanctuary*. Doth our grace ſhew it ſelfe in every part? Are we like the Church, *Pſal.* 45. 11. *All glorious*, both within, and without? All gracious, in heart, and life? Here is a good ſigne our gold will paſſe currant, with the Merchant, becauſe it is full weight, in this regard. Then againe, are we univerſall in our obedience? Doe wee endeavour to walke in all the Ordinances, and Commandements of God blameleſſe? as was ſaid of *Zachary* and *Elizabeth*, *Luk.* 1. 6. Doe wee deſire in all things to live honeſtly? Here is precious gold indeed, even *gold tryed in the fire*.

Fourthly, True gold will abide the fiery tryall. Here is the true tryall of gold, when it cometh to be melted: *Jer.* 9. 7. *I will melt them, and try them, for what ſhould I doe for the daughter of my people?* So that is true grace, that holdeth out in the fire of affliction; hence that phraſe of the Apoſtle, in 2 *Pet.* 4. 12. *Beloved, thinke it not ſtrange,*

4. *Marke.* True grace will abide the fiery tryall, will make a man hold out in time of perſecution.

concerning the fiery tryall, as if some strange thing happened, but rejoyce rather, &c. because here is the true tryall of your graces, that they are of a right golden nature indeed. This was *Iobs* comfort, *Job* 23. 10. *He knoweth the way that I take, and when he hath tryed me, I shall come out like gold.* O golden *Job*, that was able to abide the fiery tryall! So looke upon the Apostles in the fiery tryall, when they were mocked, and threatned, and imprisoned, yea, and grievously scourged too, yet see how chearefull, and constant they were, for all that? *Acts* 5. 40, 41. *They departed from the presence of the Councell, rejoycing, that they were accounted worthy to suffer shame, for his Name.* Here was right *gold, tryed in the fire*; see how bright they shine, when they newly come out of the furnace. Of such a golden temper was *Paul*: How couragious, and undaunted in tribulation? Troubles for Gods cause, did not trouble this good man; for when the Holy Ghost testified of him, that bonds, and afflictions abode for him, *Acts* 20. 23. *But this doth not trouble me, neither is my life deare unto me, that I may finish my course with joy, and fulfill the ministerie, which I have received of the Lord Jesus.* Yea, when *Agabus* the Prophet foretold his afflictions, so that his friends began (even with teares) to dissuade him from going up to *Jerusalem*, *Acts* 21. 11, 12, 13. Marke his couragious answere, a golden

golden reſolution : *What doe yee weeping, and breaking my heart ? I am readie, not onely to be bound, but to die at Jeruſalem, for the Name of the Lord Ieſus.* True gold will abide the fire ; he that hath true grace, will be conſtant and faithfull even unto death, and will cleave unto Gods ſervice in time of danger, as well as in time of ſafetie. See an experiment of this, in *Daniel*, and the three noble *Jewes*. Firſt, for *Daniel*, he did not content himſelfe, to ſerve God onely in time of ſafetie, but alſo in time of the greateſt perill and danger, (*Dan.* 6. 10.) for when he knew that the writing was ſigned, he went into his houſe, &c. and prayed, and gave thankes before his God, as he did aforetime ; though he adventured his very life in this caſe, to be caſt into the Lyons den. So that ye ſee, that *Daniels* graces were pure gold indeed ; he was the ſame in time of danger, that he was before time, in time of ſafetie. So for the three noble *Iewes*, *Daniel* 3. When they were threatned with the fiery furnace, if they would not worſhip the Kings golden Image ; marke their courragious anſwere, that ſame golden reſolution of theirs, *Ver.* 17. *Our God, whom wee ſerve, is able to deliver us*, &c. *But if hee will not, be it knowne unto thee, O King, that we will not ſerve thy gods, nor worſhip the golden Image which thou haſt ſet up :* and ſo were caſt into the hot fiery furnace. Here were three precious pieces of gold, that were

were readie to abide the fiery tryall.

But *as for the wicked, it is not ſo with them:* they may have a faire golden ſhew, untill they come to the melting; but no hypocrite can abide this fiery tryall: herein the true Chriſtian out-ſtrippeth the temporarie; as our Saviour ſheweth evidently, *Luk.* 8. with *Mat.* 13. 21. *Yet hath he no roote in himſelfe, but endureth for a ſeaſon:* Why ſo? He anſwereth, *For when tribulation, or perſecution ariſeth, becauſe of the Word, by and by he is offended.* He is not able to abide the ſcorching heate of perſecution, in, and for the good cauſe of God. So that this fire of perſecution, is fit to try every mans worke, whether it be gold, and ſilver, or hay, and ſtraw, or ſtubble. Pertinent is that of the Apoſtle, to this purpoſe, in 1 *Cor.* 3. 12,13. *Now if any man build upon this foundation, gold, ſilver,* &c. *or wood, hay, or ſtubble; every mans worke ſhall be made manifeſt.* How? Becauſe *it ſhall be revealed by fire, and the fire ſhall try every mans worke, of what ſort it is.* That is true grace indeed, that abideth the fiery tryall.

Queſt. But a queſtion may here, not unfitly, be moved, *ſc.* Whether an hypocrite may not hold out, even unto death, and abide the tryall of the fire?

Anſw. Yes. He may ſtifly hold out, and perſiſt in ſome courſe that he hath begunne, and rather give his body to be burned, then forſake it. This the Apoſtle ſeemeth to intimate,

mate, 1 *Cor.* 13. 3. *Though I give my body to be burned, and have not charitie, it profiteth me nothing.* But yet, firſt, it is not in, or properly for the good Word of God, that he thus ſuffereth; but *as a buſie body*, out of ſome odde humour, or proud factious diſpoſition. Now it is properly the cauſe, and not the puniſhment, that maketh a martyr; and therefore ſayth our Saviour, *Mat.* 13. 21. *When tribulation, or perſecution ariſeth becauſe of the Word, he is offended.* A Chriſtians ſuffering, is, and muſt be well grounded upon the Word, elſe he ſuffereth not as a Chriſtian, but *as a buſie body*, 1 *Pet.* 4. 15, 16. Secondly, If his cauſe, in which he ſuffereth be good, yet he ſuffereth without charitie, not out of love, either to God, or his truth; but out of ſelfe-love, and ſo is worth nothing. So that he that will hold out in a good cauſe, even unto death, and that in obedience to God, and out of love to his truth, the graces of ſuch a man are pure gold indeed.

Cauſa, non pœna facit Martyrem. S. Auguſt.

CHAP.

CHAP. IV.

Containing the use of Consolation.

3. *Use.* Of consolation, to such as have true grace.

THirdly: This Doctrine serveth for comfort, and consolation, to such as are truely godly, and religious: whatsoever thy condition be, for outward things, yet it is splendid and glorious within, thou art truely rich, rich towards God: an heart full of saving grace, is more worth then a purse full of gold. Put case that (in respect of any temporall wealth) thou canst truely say with the Apostle, *Acts* 3. 6. *Silver, and gold have I none*: yet, if thou hast plentie of true saving grace, thou art a rich man in Gods account, full of spirituall wealth, thou art rich towards God, *Luk.* 12. 22. which is the best riches in the world; God esteemeth thee more highly for thy inward wealth, *sc.* that thou art truely golden, and religious, then men can despise thee for thy outward povertie: and know this also for thy comfort, that though the foolish, blind world, doe despise thee for thy povertie; yet God thinketh never a whit the worse of thee in that regard; for he regardeth not the rich, more then the poore, *Iob* 34. 19.

Yea,

Yea, he thinketh better, of every godly poore man, then he doth of any ungodly rich man whatsoever, *Pro.* 28. 6. *Better is the poore, that walketh in his integritie, then he that is perverse in his wayes, though he be rich.* A godly poore man is able to say with the Apostle, in some measure, 2 *Cor.* 5. 1. *We know, that when the earthly house, of this Tabernacle, shall be dissolved, we have a building of God, not made with hands, eternall in the heavens.* But the *wicked* (though never so rich, yet if he be impenitent,) *shall be turned into hell, and all that forget God.* Yea, every godly poore man, that is rich in grace, and endued with the true feare of God, findeth better acceptance with God, then any ungodly rich man whatsoever, *Acts* 10. 35. *Of a truth I perceive, that God is no respecter of persons, but in every Nation, he that feareth God, and worketh righteousnesse, is accepted with him,* sayth the Apostle. Oh how this should comfort us, against the reproaches, and aspersions of the world, *&c.* that in the meane time, God himselfe doth kindly accept of us, and hath us in singular love for his Sonnes sake; yea, will manifest this love one day, before men, and Angels, in bestowing no lesse then a Kingdome upon us, *Luk.* 12. 32. *Feare not little flocke, for it is my Fathers pleasure, to give you a Kingdome:* yea, the great and glorious Kingdome of Heaven, is provided, as well for godly poore men, as for the richest persons in the world,

world, *Jam.* 2. 5. *Hearken my beloved brethren* (sayth the Apostle) *hath not God chosen the poore of the world, rich in faith, and heires of the kingdome, which he hath promised to them that love him?* Oh how this may comfort us, in regard of outward poverty! It will keepe no man out of heaven, that hath an heart full of the golden graces of Gods Spirit, no more then outward wealth, of it selfe, can keepe a man out of hell. *Luk.* 16. The rich man (there) notwithstanding all his wealth, was deeply plunged into hell, and *Lazarus*, even poore *Lazarus*, was caried, by the Angels, into *Abrahams* bosome. Onely be sure, that the gold which thou hast, is true and right gold, and not counterfeit. And therefore againe, and againe, I exhort every one, that desireth to have interest in the comfort now propounded, that he be sure, he be not deluded, nor gulled in this case, with feigned gold, and counterfeit metall, in stead of true saving grace indeed. Now, because it is, on the one side, so easie a thing to be deceived, & withall, so exceeding hard and difficult for a man to be well assured, that his graces are sincere, (besides what you have already heard in the former use) I will give you two or three other signes, by which you may understand, that the golden graces of Gods Spirit in you, are sound, and not counterfeit.

1. *Signe.* He that hath true grace, will use it to Gods glory, & the good of others.

First, He that hath true grace, right gold indeed, will be carefull to use it to Gods glory, and the good of others; he is no niggard of

of it, nor layeth it up in a Napkin, but is very free, and liberall, in communicating what he hath, for the benefit of others: he is not content to be religious himſelfe alone, but doth earneſtly deſire, & carefully endeavour, that others may have true grace, and become religious, as well as himſelfe; and his very ſpeeches, and whole cariage, will manifeſt no leſſe. *Pſal.* 37. 30, 31. *The mouth of the righteous ſpeaketh wiſedome, his tongue will be talking of judgement, the Law of his God is in his heart, none of his ſteps ſlide.* Such a man, followeth that golden rule of the Apoſtle, *Col.* 4. 6. *Let your ſpeech be alwayes gracious, ſeaſoned with ſalt, ſuch as may miniſter grace to the hearers; when thou art converted, ſtrengthen thy brethren,* ſaith our Saviour, *Luk.* 22. 32. Loe the concomitant, and inſeparable conſequent, of true converſion. See this diſpoſition in divers. That man, that hath true grace himſelfe, earneſtly deſires and endeavoureth that others may be truely good, as well as himſelfe. See it in one, that had very little time to live after his converſion, and that is, the Thiefe on the Croſſe, *Luk.* 23. 40. He vindicateth our Saviours innocency, confeſſeth his own, and his fellowes juſt puniſhment, earneſtly laboureth the converſion of his companion, that as they had lived wickedly, ſo his earneſt deſire was, that they might both die penitently; *Feareſt thou not God,* (ſayth he, rebuking his fellow) *ſeeing thou art in the ſame condemnation?* (*i.e.*) Oh, feare God,

God, repent, and turne truely to him, &c. So that, as he prayed for himſelfe unto our Saviour; ſo he ſought earneſtly the converſion, and ſpirituall good of his partner. I might likewiſe inſtance in *David*, *Pſal.* 51. 13. *Then ſhall I teach thy wayes unto the wicked, and ſinners ſhall be converted unto thee.* No good man is content to goe to Heaven alone, but earneſtly deſireth company. The woman of *Samaria*, telleth her neighbours of our Saviour, when ſhee was throughly wrought upon, and converted her ſelfe. I might give you ſundry inſtances to this purpoſe; but I will content my ſelfe with one onely, and that is the Apoſtle *Paul*; ſee what a ſpeciall care, and reſpect he had for the good of others; obſerve that ſpeech of his, *Rom.* 10. 1. *Brethren, my hearts deſire, and prayer to God for Iſrael is, that they might be ſaved.* This made him ſo abundant in labours, eſpecially in travelling to preach the Goſpell; becauſe hee earneſtly deſired, and endeavoured the converſion of others. Yea, ſuch was his earneſt deſire this way, that he ſeemed to preferre the ſalvation, of his Country-men the *Iewes*, before his own eternall happineſſe, and ſalvation. An admirable place to this purpoſe, is that which we have, *Rom.* 9. 3. *For I could wiſh my ſelfe ſeparate and accurſed from Chriſt; for my brethren, my kinſmen, according to the fleſh*, yea, he ſought earneſtly the converſion, and ſalvation both of *Jewes*, and *Gentiles*, even

every

every man, if he could poſſible, *Coloſ.* 1.28. *Teaching, and admoniſhing in all wiſedome, that I might preſent every man perfect in Chriſt Ieſus.* Yea, conſider the ſpeech of his to *Agrippa, Acts* 26. 27, 28, 29. *Almoſt thou perſwadeſt mee to become a Chriſtian,* ſaith the King. See what an admirable anſwer hee returneth (ſpeaking out of the abundance of gracious love, and the heavenly affection that was in his heart) *I would to God, that not onely thou, but all thai heare me this day, were both almoſt, and altogether ſuch, as I am, except theſe bonds.* O golden *Paul!* Oh gracious ſoule, that is deſirous, that other, even all others were truely religious, as well as himſelfe! I pray let us all try our ſelves by this note. Where is our care, and earneſt deſire for the good of others, eſpecially our families, and thoſe that are committed to our charge? Yea, what cauſe have they to conſider this, that are ſo farre from endevouring the converſion of others, that they doe labour to quench thoſe beginnings of true grace, which they ſee in any; Yea, and are enemies to Gods people, only for their piety; and hate them, becauſe they *follow the thing that is good?* Well, (to ſay no more in this caſe) the truth is, this argueth, that theſe men are not onely empty, and voyde of all true grace, but even full of the ſpirit of Sathan, and Antichriſt: it is even unto ſuch a feareſull to-

ken of perdition, as the Apoſtle ſpeaketh, *Phil.* 1. 28.

2. *Signe.* Hee that hath true grace, is ſtill deſirous of more.

Secondly, hee that hath true grace indeed, is not content with that meaſure of grace, which he hath for the preſent, but earneſtly coveteth after more: for though he be no niggard of it, yet he is withall a good husband with it, and laboureth daily to encreaſe it; yea, hee is the more liberall in this caſe, and is the more ready and willing to impart what graces hee hath, for the good of others, becauſe hee knoweth, that it is one ſpeciall way and meanes, to augment, and increaſe his ſtore. For as a great deale layd up in a napkin, will quickly come to juſt nothing: ſo a little well improved, will quickly bee increaſed, as our Saviour ſaith fitly, in this very caſe, *Matth.* 25. 31. *For unto him that hath, ſhall bee given, and hee ſhall have abundance,* None ſo deſirous to grow and increaſe in grace, as they that have good ſtore of grace already: he that hath thirtie, is very deſirous of ſixtie; and hee that hath attained to ſixtie, is not well contented, untill he have an hundred fold. Oh that we would try our ſelves by this note. Wouldeſt thou be ſure, that the grace which thou haſt is not counterfeit, but ſound and good? Where is then thy deſire to grow and increaſe in it? Doeſt thou daily *labour to grow in grace?* 2 *Peter* 3. 18. Doeſt thou *covet earneſtly the beſt things?* Art thou ſtill

still desirous of more? *&c.* Certainely this is a very comfortable signe that thy graces are sincere.

See an experiment of this in *Paul.* After he had once gotten some of this heavenly gold of true grace, hee was never satisfied with the measure which he had, but was still desirous of more, alwayes ayming at perfection; observe it, *Phil.*3. 13. *This one thing I doe, forgetting those things which are behinde, and reaching forth to those things that are before, verse* 14. *I presse towards the marke, or the price of the high calling of God in Christ Jesus.* Let such try themselves by this Signe. that thinke that they have holinesse, and Religion enough, and that it is not good to bee too forward; none of these are afraid of having too much gold, which is farre more dangerous; for a man cannot have too much true saving grace, though hee may have more wealth, then he can well tell how to use. He therefore that thinketh that he hath grace enough already, and is afraid of having too much, it is a shrewd signe that he hath no true grace at all. Let us therefore strive to manifest the truth of our graces, by our earnest desire, and carefull endeavour to get more.

2. *Signe.* Hee that hath true grace, loveth the Word of grace; by which it is begotten & encreased.

Thirdly and lastly, for conclusion of this point. He that hath true grace, hath respect to the Word of God's grace, by which it is begotten and encreased, 1 *Pet.*

2. 1. *As new borne babes deſire the ſincere milke of the Word, that yee may grow thereby*; How doe wee ſtand affected to Gods Ordinances? What account doe we make of prayer, publike, and private? What reckoning of the Sacraments, thoſe ſeales of righteouſneſſe? In what eſteeme have we the Word faithfully read and preached, which is called, *The Word of Gods grace*, *Acts* 20. 32. *And now brethren, I commend you to God, and to the Word of his grace, which is able to build you up farther, &c.* He that is careleſſe and diſregardfull of this, can have little aſſurance of the worke of true grace, being wrought in his heart. They are ſcarce new borne, that love not the meanes, and inſtruments of their new birth, or regeneration. Looke upon all thoſe golden perſons recorded in Scripture, and you ſhall finde what a ſingular affection they have ever borne to the Word, read, and preached. *Iob eſteemed it more then his neceſſary foode, Iob* 23. 12. *Ieremiah* ſaith, It was to him *the very joy, and rejoycing of his heart, Ier.* 15. 16. and *David's* affection in this caſe was admirable, and extraordinary, *Oh how I love thy law! It is my meditation continually, Pſalme* 119. 97. *It was dearer to him, then thouſands of gold and ſilver, ſweeter then honey, and the honey combe, &c.* So that, hee that deſpiſeth God's holy Ordinances, and the meanes which God hath appointed for the begetting,

ting, and increaſing of true grace in the hearts of his people; out of doubt he hath not the ſpirit of *David* in him; hee is rather empty, and deſtitute of the golden graces of Gods Spirit, then filled with the fruits of righteouſneſſe. Let us therefore try our ſelves impartially, and faithfully, by theſe ſignes that wee have heard; that we may be aſſured the gold of grace which we have, or ſeeme to have, is true gold, and not counterfeit, and ſuch as will deceive us. You that finde your ſelves ſtored with this precious commodity, bleſſe God for it, and bee thankefull; for true ſaving grace is, like *Gold tryed in the fire*, pure, and precious.

And thus much ſhall ſerve for the firſt point.

CHAP. V.

Containing t'e ſecond generall point.

Doctrine 1. All that have true grace, are moſt truly and ſpiritually rich.

AND ſo I come to the ſecond point, which is to be obſerved in theſe words, *ſc.* this. That the gold of true ſaving grace, is the onely way, and meanes to make us truly, and ſpiritually rich, *Buy of me gold, that thou mayeſt be rich,* ſaith our Saviour. Loe, here the chiefe way, and meanes to become truly and ſpiritually rich, this is *durable riches, and righteouſneſſe,* ſaith the Wiſe man; *Proverbs* 3.15. Yea, true grace is the meanes to make a man rich towards God, it is the ſpeech of our Saviour, *Luke* 12.21. *So is he that gathereth riches for himſelfe, and is not rich towards God:* where we ſee, that it is poſſible for a man to be plentifully furniſhed with worldly riches, and yet bee a poore man in the Lords account.

2. That true ſaving grace is a Iewell of ſuch excellent and precious worth, that it is able to make a man rich towards God, truly, and ſpiritually rich indeed. And there is alſo great reaſon for it. For,

1. Be-

1. Becauſe true ſaving grace, doth entitle a man to the Lord *Ieſus Chriſt*, with all his ineſtimable wealth and riches, 1 *Cor.* 3. 21, 22. where ſpeaking to ſuch, as were religious, and had true grace, he ſaith, *All is yours, whether it bee Paul, or Apollos, or Cephas, &c. All is yours, and yee are Chriſt's, and Chriſt is God's*; Yea, the very unſearchable riches of *Chriſt*, doe belong to ſuch as have true ſaving grace, *Epheſ.* 3. 8. Oh the unſearchable riches of *Chriſt!* ô the infinite fulneſſe of grace, that is in *Chriſt! In him dwelleth the fulneſſe of the God-head bodily*: yea, there is all fulneſſe in *Chriſt* for ever, in him it dwelleth, *Coloſ.* 1.19. Now all this belongeth directly to ſuch as feare God, and are truly religious, *Of his fulneſſe wee have all received, and grace for grace*; *Iohn* 1.14. Yea, the Lord *Ieſus Chriſt* became poore, on purpoſe to make us truly rich, 2 *Cor.* 8. 9. *Yee know the grace of our Lord Ieſus Chriſt, who, though he was rich, yet for your ſakes hee became poore, that wee, through his poverty might become rich*, ſaith the Apoſtle. He that hath ſpeciall intereſt in *Chriſt*, with all his riches, muſt needs be moſt truly and ſpiritually rich: but he that hath true ſaving grace, hath this ſpeciall intereſt in the unſearchable riches of *Chriſt*; and therefore ſuch an one muſt needs be moſt truly, and ſpiritually rich.

1. *Reaſon.* Becauſe it doth entitle a man to Chriſt, & all his riches.

2. He that hath true ſaving grace, hath

2. *Reaſon.*

Hee that hath true grace, hath the God of heaven for his portion.

the God of heaven for his portion. Now how can he be poore that hath ſuch a portion? This is the very caſe of every man, that hath true ſaving grace, *ſc.* that hee hath the God of heaven for his portion, *Lament.* 3. 24. *The Lord is my portion, ſaith my ſoule, therefore will I hope in him.* So, *Pſalme* 16. 5. *The Lord is the portion of mine inheritance, and of my cup:* where we ſee, that ſuch as have true grace, have the Lord himſelfe for their portion; yea, they may be aſſured that he is ſo, *Pſal.* 142. 5. *I cryed unto the Lord, and ſaid, thou art my refuge, and my portion, in the land of the living?* He that is aſſured in his ſoule, that he hath the God of heaven and earth for his portion, is moſt truely and ſpiritually rich, even towards God: But he that hath true ſaving grace, may be aſſured that hee hath the God of heaven, and earth for this portion; and ſuch a man is moſt truly and ſpiritually rich.

2. *Reaſon.* Hath a true right and title to heaven.

Thirdly, this precious gold of true ſaving grace, doth entitle a man to heaven, for his inheritance. Hee that hath true grace, may be ſure (when he dyeth) he ſhall goe to heaven, 2 *Cor.* 5. 1. *We know, that when this earthly houſe of this tabernacle, ſhall bee diſſolved, we have a building of God, not made with hands, eternall in the heavens.* Hence is that ſpeech of the Apoſtle, 1 *Pet.* 1. 3, 4. *Bleſſed be God, and the Father of our Lord Ieſus Chriſt, &c. which hath begotten us againe,*

againe to an inheritance, immortall, and undefiled, that fadeth not away, &c. To the ſame purpoſe is that ſpeech of our Saviour, *Matth.* 25. 34. *Come yee bleſſed children, of my Father, inherit the kingdome prepared for you, from the beginning of the world.* This is the very caſe of every man that truly feareth God, and hath true ſaving grace, they are the members of *Chriſt*, the children of God, and inheritors of the kingdome of heaven; obſerve it, *Pſalm.* 24. 3, 4. *Who ſhall aſcend into the Hill of the Lord? and who ſhall dwell in his holy place?* who ſhall bee a member of the Church militant on earth, and alſo a member of the Church Triumphant in heaven? *He that hath cleane hands, and a pure heart, &c.* See here the deſcription of that man that hath intereſt in heaven for his inheritance. So alſo, *Revel.* 22. 14. *Bleſſed are they that doe his Commandements, for they ſhall enter in through the gates, into the City, ſc. of the New Jeruſalem, &c.* Yea, how poore or deſpicable ſoever their condition and outward eſtate may be here on earth, *Jam.* 2. 5. *Hath not God choſen the poore of the world, rich in faith, and heires of the kingdome, which God hath promiſed to them that love him?*

Fourthly and laſtly, He that hath true ſaving grace, and ſpeciall intereſt in *Chriſt*, hath a comfortable right and title to the things of this life, which God conferres upon him, yea, unto all the good things of God

4. *Reaſon.* Hee that hath a comfortable right and title to the things of this life.

God, whether spirituall, or temporall, all is theirs; Gods ordinances are theirs, Gods Ministers are theirs, all the good creatures and blessings of God are theirs, yea, even those that seeme to have nothing (if they have true saving grace) have interest in, and possession of all things. Observe that speech of the Apostle, 1 *Cor.* 3. 21, 22, 23. *All is yours, whether it be Paul, or Apollos, or Cephas, or life, or death,* &c. *all are yours, and yee are Christs, and Christ is Gods.* Here we see, that Christians, and such as have true grace, are no beggars, but the richest persons under heaven. They that have true grace, and title to *Christ*, have a comfortable right and title to all the good things of God, spirituall, and temporall, all is theirs, yea, (which is most strange) all is the true Christians, even in possession, 2 *Cor.* 6. 10. *As having nothing, and yet possessing all things:* Loe, here the wealth and riches of all true Christians, even when they seeme to have nothing, they have all things in possession: so that get *Christ*, and get all, *Rom.* 8. 32. *God that spared not his owne Sonne, but delivered him to the death for us all, how shall he not with him freely give us all things?* And therefore all such as have true grace, are the richest persons in the world, though enjoying little, yet in a contentation and competency abounding in all things: * *The houses of all good men being open to the Apostles.*

* *Theophyl. in loc. Gal.* 4. 15.

First,

Uſe.
Inſtruction Hence ſee how much the world is deceived, in judging of the eſtate of Gods people.

Firſt, This ſerveth to teach us how much the world is deceived, in judging, and cenſuring of the eſtate, and condition of Gods people. Oh! the world thinketh Gods people to be the pooreſt, and baſeſt, yea, and moſt deſpicable people in the world; whereas here you ſee, that they are beſt furniſhed with that moſt precious commodity, which is able to make them truely and ſpiritually rich, even rich towards God. Doe but conſider of what rich parentage they come, they have the God of heaven and earth for their Father, the Lord for their portion, and their helper, and heaven it ſelfe for their inheritance; yea, and all the Ordinances, and Miniſters, and all the good things of God, are theirs, and therefore they are abſolutely the moſt wealthy, and the richeſt perſons in the world: they are indeed the *poore of the world*, yet *rich in faith*, and inheritors of the kingdome of heaven; yea, howſoever the world judgeth of them, they are the moſt precious and honourable perſons in the world, in Gods account: they are ſuch, *of whom the world was not worthy*, *Heb.* 11. 37, 38. See the high eſteeme that God hath of all ſuch as are religious, *Iſa.* 43. 5. *Since thou art precious in my ſight, and honourable, and I have loved thee*, ſayth God. They are the moſt precious and honourable perſons in the world, in Gods account. See then how the miſ-judging world is deceived in this caſe, in accounting Gods people to

to be the ſcumme and off-ſcouring of the world, whereas indeed they are the moſt glorious and moſt honourable perſons in the world; *The righteous is more excellent then his neighbour, Pro.* 12. 26. *ſc.* that is not righteous, yea, and a farre richer, and a better man in Gods account; as, *Pro.* 28. 6. *Better is the poore, that walketh in his integritie, then he that is perverſe in his wayes, although he be rich.* A godly poore man is farre better, yea, (which is ſtrange) farre richer in Gods account, then any ungodly rich man whatſoever; for hee is rich in *Chriſt*, rich in faith, full of the golden graces of Gods Spirit; and therefore the world is utterly deceived, that doe judge the contrary, and thinke, and eſteeme moſt baſely of him.

Vſe 2. Comfort Gods people, in reſpect of the diſgrace that is caſt upon them.

Secondly, This ſerveth to comfort Gods people, in reſpect of the diſgrace, and preſſure of worldly povertie. *The poore is hated even of his neighbour, Pro.* 14. 20. Povertie, is of it ſelfe ſufficient, to bring Gods people into contempt, and hatred; yet let Gods people, and ſuch as are religious, comfort themſelves in this caſe, upon theſe enſuing particulars.

1. *Ground.* Truely rich in Gods eſteeme.

Firſt, That howſoever the world ſpeaketh, or eſteemeth of thee, yet thou art truely rich in Gods account, full of ſpirituall wealth, and riches, even rich towards God; as our Saviour himſelfe ſpeaketh, *Luk.* 12. 21. *Rich in faith, Iam.* 2. 5. though perhaps poore,

poore, in reſpect of gold and ſilver; rich in hope, yea, full of ſpirituall wealth and riches in poſſeſſion; all Gods ordinances, the Word, and Sacraments are thine, Gods faithfull Miniſters are thine, yea, the graces of Gods Spirit are thine; all the promiſes recorded in Scripture, are thine inheritance; *Who through faith and patience inherit the promiſes*, ſayth the Text, *Heb.* 6. 10. So that hence it followeth, that Gods promiſes are the Chriſtians inheritance. Looke into the rich wardrobe of Gods promiſes, and then conſider how rich you are therein; and certainly, it will exceedingly comfort you, in regard of worldly povertie.

Secondly, Conſider, that as God regardeth no man the more, ſimply for his wealth and riches; ſo he thinketh never the worſe of any for his povertie, if he be otherwiſe truely godly, and religious. Obſerve it, *Iob* 34. 19. *He regardeth not the rich more then the poore*, ſayth the Text, *ſc.* for his riches, riches availe not in that caſe, nor can procure any the leaſt acceptance with GOD; onely the true feare of God, and faith in *Chriſt*, is that which doth procure acceptance with God, *Acts* 10. 35. *Of a truth* (ſayth the Apoſtle) *I perceive, that God is no reſpecter of perſons, but in every Nation, he that feareth God, and worketh righteouſneſſe, is accepted with him*; *ſc.* how poore ſoever they may be, for outward things. Oh! how this may comfort us, in reſpect of the diſgrace,

2. *Ground.* God regardeth no man ſimply for his outward wealth and riches.

disgrace, and contempt that is cast upon us, by the world; *sc.* that God himselfe doth highly esteeme, and kindly accept of us. The Lord maketh choice in speciall manner, of such as are godly, and religious; *Psal.* 4. *The Lord hath chosen*, or set apart for himselfe, *the man that is godly*: yea, how poore soever he be, if he be also poore in spirit, the Lord will never reject him, but freely make choice of him to be his sonne and servant; *Iam.* 2. 5. *Hath not God chosen the poore of the world, rich in faith?* Onely let our care be to be rich in faith, and then let us never doubt of finding acceptance with God, notwithstanding our outward povertie. Here is the second ground of comfort for all godly poore ones, *sc.* that they finde farre better acceptance, and favour with God, then any ungodly person whatsoever. It is not povertie, but sinne onely, that can separate betweene God and us: *Your iniquities* (not your povertie) *have separated betweene you and your God*: onely beware of sinne, and then assure thy selfe, that povertie can never separate betweene thee and God.

3. *Ground.* God is ready to heare the prayers of godly poore men, as soone as those that are rich.

Thirdly, Consider that God is as readie to heare the prayers of a godly poore man, as any rich man whatsoever: not riches, but grace onely is prevalent on this behalfe, *Ioh.* 9. 31. We know (sayth the blind man) that *God heareth not sinners, sc.* how rich soever they be, but *if any man be a worshipper of God, and a doer of his will, him he heareth*, how

how poore ſoever he be for outward things. See a direct proofe for this, *Pſal.* 10. 14. *The poore committeth himſelfe to thee, for thou art the helper of the friendleſſe*: yea, this ſhould encourage others, when they conſider this, *Pſal.* 34. 6. *This poore man cryed, and the Lord heard him*, ſayth the Text. Not povertie, but ſinne and iniquitie is that alone, that ſtoppeth up the eare of God, againſt our prayers. *The Lord*, of his ſpeciall goodnes, *prepareth for the poore*, *Pſal.* 68. 10. yea, *The Lord heareth the poore*. ſayth the Text, *Pſal.* 69. 33. *The Lord will fulfill the deſire of ſuch as feare him*, (though they be poore) *he will heare their cry, and will helpe them.* Here is another ſpeciall priviledge, wherein Gods poore ones have as much intereſt, as any the richeſt perſons in the world: yea, the promiſes of being heard, *Mat.* 7. 7. *Iſa.* 65. 24. doe belong to Gods poore people, as much as to the richeſt or wealthieſt perſons under heaven. Here is the third ground.

4. *Ground.* A godly poore man may goe to heaven, as ſoone as the rich.

Fourthly and laſtly, Conſider, that a godly poore man, may goe to heaven, at his death, as ſoone as the richeſt perſon in the world. It is grace onely, and not riches, that will bring a man to heaven at the laſt: and therefore be of good comfort, O thou godly poore man, for thou mayeſt goe to heaven, as ſoone as the richeſt miſer in the world; yea, and ſooner too, and with far leſſe difficultie. *How hardly ſhall they that have*

have riches enter into the kingdome of heaven? ſayth our bleſſed Saviour. It is marvellous hard, and difficult for a rich man to enter into the kingdome of heaven; for rich men are apt to *truſt in riches, and depart from the living God,* 1 *Tim.* 6. 17. or elſe they are apt to be proud of their wealth, and riches, and ſo *deny God.* This made holy *Agur*, even afraid of riches; *Pro.* 30. 8, 9. *Give me not povertie, nor riches*, &c. Why not riches? What hurt could there be of being rich? Yes, ſayes he, *not riches, leaſt I be full, and deny thee, and ſay, Who is the Lord?* Like unto proud wealthy *Pharoah*, *Exod.* 5. 5. *Who is the Lord, that I ſhould obey his voice, to let Iſrael goe? I know not the Lord, neither will I let Iſrael goe*; loe here the fruit of unſanctified wealth and riches, yea, rich men are moſt apt to forget God, *Deut.* 8. But now a godly poore man, is free from temptations of this kinde; a godly poore man is in no ſuch danger, runneth no ſuch hazzard, either to be proud, or deny God, or forget God, or the like, &c. But on the contrary, his povertie being ſanctified, is a ſpeciall meanes to ſubdue, and beate downe theſe luſts, and to mortifie theſe unruly corruptions: povertie in his outward eſtate, through the good hand of God, is a meanes to make him poore in ſpirit, and ſo to diſpoſe, and fit him for heaven; for *bleſſed are the poore in ſpirit, for theirs is the kingdome of heaven*, ſayth our Saviour, *Mat.* 5. 3. yea,

God

God (for the moſt part) doth uſually paſſe
by the rich and wealthy, and maketh choice
of the poore and needy, for the heires of
heaven; 1 *Cor.* 1. 26. for *Brethren, yee ſee
your calling, how that not many wiſe men after
the fleſh, not many mighty, not many noble are
called:* Who then doth the Lord moſt or-
dinarily and uſually call? Surely the poore,
and needy: *Hath not God choſen the poore
of the world,* (ſaith the Apoſtle, *Iames* 1. 5.)
*rich in faith, and heires of the kingdome, which
God hath promiſed to them that love him?*
Here we ſee, that povertie doth not indiſ-
poſe, nor unqualifie a man for heaven, but
fit him rather; ſuch a man, when he dy-
eth, goeth hungry to God, or faſting, that
the joyes of heaven may reliſh the better
with him; or he goeth naked to GOD,
that the garment of glory, and happineſſe,
may be more welcome to him. Yea, ſee an
experiment of this, in that Parable of the
rich man and *Lazarus*, *Luk.* 16. It was
not *Lazarus* his povertie, nor his ſores,
nor his deſpicable condition, that could
keepe him out of heaven: ſee what the
text ſayth of him, *Ver.* 22. *And it came to
paſſe, that the beggar died, and was caried by
the Angels, into Abrahams boſome.* Neither
could the rich mans wealth, eyther helpe
him to heaven, or keepe him out of the
torments of hell; *The rich man alſo dyed,
and was buried; and being in hell in torments,
he lift up his eyes,* &c. Oh the vanitie of

wealth, and riches, that can neither helpe a man to heaven, nor keepe him out of the torments of hell! And let no man be any way discouraged, or out of heart, in regard of his povertie, because it is no barre, nor impediment to keepe him out of the kingdome of heaven: onely let a man be sure, that he is poore in spirit, as well as poore in estate, and labour to be as rich in faith, and as abundant in grace, as he is poore, and destitute of outward wealth, and riches, and then let him never doubt, but that the kingdome of heaven is as wide open for him, as for any the most wealthy person in the world. Yea, consider farther for thy comfort, that the Sonne of God himselfe, the Lord *Iesus Christ*, became poore, to this very end and purpose, that hee might enrich thee with his povertie, 2 *Cor.* 8. 9. *For yee know the grace of our Lord Iesus Christ, who though he was rich, yet for your sakes he became poore, that yee through his povertie, might become rich.* Let no man therefore thinke, or feare that God will reject, or cast him off, for his outward povertie, if hee be otherwise well stored with spirituall wealth and riches.

CHAP.

Chap. VI.

Containing the third Vse of the second poynt.

THirdly, Seeing godly persons onely, are truely and spiritually rich, This serveth to exhort us, unto sundry duties: and the exhortation is directed unto two sorts of people. First, Such as have some measure of this spirituall wealth, and riches. Secondly, Such as for the present are utterly destitute of this precious gold, here set out in the Text.

Vse 3. Exhortation to the first sort.

First, This doctrine serveth to exhort such as have true grace, (and are truely religious,) unto a two-fold dutie.

1 Such as have true grace, must labour to be thankfull for it.

First; Vnto thankfulnesse to God for such a favour. Hath God given his Sonne to enrich thee, and furnished thee with the graces of his Spirit, to make thee truely and spiritually rich and wealthy? Oh! then (in any case) blesse God for it, and strive to walke worthy of such a precious favour. I tell thee, God hath not dealt so with every person: how many thousand hath God left poore, and blind, and naked; and yet hath set his love upon thee, and

made thee truely and ſpiritually rich, who wert by nature the childe of wrath, and as poore and miſerable as any other? And indeede the favours of God on this kinde, ſhould not be ſo much as mentioned, without ſpeciall praiſe and thankeſgiving unto God. See the Apoſtolicall practiſe of Gods people in this kinde; *Bleſſed be God, and the Father of our Lord Ieſus Chriſt, who hath bleſſed us with all ſpirituall bleſſings in heavenly things in Chriſt*: ſaith the Apoſtle *Paul*, *Epheſ.* 1. 3. See the like practiſe in *Peter*, to this purpoſe, 1 *Pet.* 1. 3. *Bleſſed be God, the Father of our Lord Ieſus Chriſt, which according to his abundant mercie, hath begotten us againe, to a lively hope, by the reſurrection of Ieſus Chriſt from the dead, to an inheritance, immortall*, &c. Thus *David*, *Pſalm.* 103. 1, 2, 4. *Bleſſe the Lord, O my ſoule, and all that is within me, bleſſe his holy Name. Bleſſe the Lord, O my ſoule, forget not all his benefits*: and *Ver.* 4. *Who did redeeme thy life from deſtruction, and crowned thee with mercy, and loving kindneſſes.* Bleſſed be God, that daily more and more, even lodeth us with his benefits, eſpecially of this kinde, *Pſal.* 68. 19. If wee did but ſeriouſly conſider our former povertie, and miſery, and how freely, and undeſervedly, the Lord hath beſtowed this ſpirituall wealth and riches upon us, it cannot chooſe but preſſe us to thankfulneſſe. This made *Paul* thankfull, 1 *Tim.* 1. 13, 14. I thanke *Chriſt Jeſus our*

Lor

Lord, that he hath judged me faithfull, and hath put me into the Miniſtery, who was before a blaſphemer, a perſecutor, and injurious, &c. (*i. e.*) I was a poore, wretched, and graceleſſe perſecutor of Gods bleſſed Saints; but the Lord (according to the riches of his grace and mercy) hath made me a rich, and glorious Apoſtle, and Miniſter of *Ieſus Chriſt*. So in the like forme, and manner, he maketh mention, of Gods ſingular goodneſſe to the *Romans*, *Chap. 6. 17. But God be thanked, that yee were the ſervants of ſinne, but yee have obeyed from the heart, the forme of Doctrine which was delivered*, &c. Bleſſed be God, that whereas once yee were poore baſe ſlaves, and ſervants of ſinne, and Sathan, God hath enriched you with the glorious libertie of the Sonnes of God. It is the Lord, that *Raiſeth up the poore out of the duſt, and ſetteth him with the Princes of his people*. It is the Lord, that *maketh poore, and maketh rich*: oh then bleſſe God for his ſingular goodneſſe towards thee, in that he hath ſo enriched thee, with the golden merits of his deareſt Sonne, and the excellent graces of his holy and bleſſed Spirit.

Secondly, Seeing true ſaving grace is the chiefe and onely meanes to make us truely and ſpiritually rich; this ſerveth alſo to exhort all ſuch, as have any meaſure of true ſaving grace, to labour to grow in grace, and endeavour to increaſe in this ſpirituall wealth and riches. O let us imi-

2. *Dutie.* To grow in grace.

tate the rich misers of the world, that are never satisfied, with what they have, but still hunger and thirst after more: here is a most lawfull, and commendable kinde of avarice; *Covet after the best things*, 1 *Cor.* 12. 31. Covet after *Christ*, and earnestly thirst after a more neare communion with him, and the graces of his thrise blessed Spirit. *But grow in grace*, sayth the Apostle, 2 *Pet.* 3. 18. So *Paul* to the *Thessalonians*, 1 *Thes.* 4. 1. *Wee beseech you, brethren, and exhort you, by the Lord Iesus Christ, that as you have received of us, how yee ought to walke, and to please God; so you would abound still more and more.* The like exhortation, he directeth to the *Corinthians*, 1 *Cor.* 15. last, *Alwayes abounding in the worke of the Lord, for as much as yee know, how that your labour is not in vaine in the Lord.* Never thinke that you shall loose your labour in this kinde. Vp, therefore, and be doing, labour to grow in grace, and the Lord will be with us, and will blesse our endeavours. Now for the perfecting of this point, give me leave, briefly to shew unto you, first, The Motives that may perswade us, and secondly, The chiefe meanes to helpe and to direct us to grow in grace.

1. *Motive.* To perswade us to labour to grow in grace.

First, Because God commands it; secondly, because the Lord commends it; thirdly, the Lord is much honoured by it; fourthly, the Lord will most surely reward it.

First,

First, Let us labour to grow rich in grace, and not content our ſelves with ſome ſmall meaſure of pietie, becauſe the Lord (as you have heard) doth expreſly require it, 2 *Pet.* 3. 18. *But grow in grace*, &c. Now the very bare command of God, ſhould be unto us an argument of ſufficient ſtrength, to perſwade us to obedience. See how the Lord propoundeth his very bare command to *Ioſuah*, as an argument of ſufficient ſtrength, to perſwade him to be of courage, and to abandon all carnall feares, *Ioſ.* 1. 9. *Have not I commanded thee? be ſtrong, and of a good courage*, &c. So here: Have not I commanded thee? Oh therefore grow in grace, and labour to increaſe in godlineſſe. This is the Lords expreſſe command, an evangelicall precept, and therefore let us, in any caſe, make conſcience of it, becauſe the LORD requireth it.

I
1. Becauſe God commandeth it.

Secondly, Becauſe the Lord himſelfe expecteth it, he looketh for it at our hands. It is not enough to get ſome grace, but he expecteth our growth, and increaſe in it. When God hath once planted a Vineyard, he looketh that it ſhould bring forth grapes, as, *Iſa.* 5. 2. yea, he daily, and yearely expecteth it, *Luk.* 13. 7. yea, the Lord *Jeſus* goeth into his garden, of purpoſe, that he may ſee how the trees flouriſh, and proſper, *Cant.* 6. 10. *I went downe into the garden of Nutts, to ſee the fruits of the valley, to ſee if*

2. *Motive.* Becauſe the Lord expecteth it.

the Vine budded, and the Pomgranates flouriſhed. The Lord expecteth and looketh for fruitfulneſſe at the hands of his people. Yea, further, the Lord expecteth, and looketh for fruits, in ſome meaſure, anſwerable to the meanes he hath uſed, and the paines which he hath taken to make them fruitfull; *Heb. 6. 7. The earth that drinketh in the raine, that cometh often upon it, and bringeth forth fruit, meet for them by whom it is dreſſed, receiveth bleſſing from God.* Oh let us therefore, let us labour to be rich in grace, and full of good workes, that wee may not fruſtrate the LORDS expectation.

3. *Motive.* Becauſe the Lord commends it.

Thirdly, As the Lord commandeth, and expects it; ſo the Lord doth highly commend, and prize it, when it is ſo. See how the Lord commendeth the diligence of thoſe ſervants, that had encreaſed their Talents, by the holy employment of them, *Luk. 19. 17. Well done, good and faithfull ſervant, thou haſt beene faithfull in a few things, I will make thee ruler over many things,* &c. Oh what an encouragement in this? *ſc.* that though when we have done all that we can, we doe but our dutie, neither can we doe that perfectly, yet the Lord in mercie, is readie to encourage and commend us, if we doe our beſt endeavour. Here is the commendation of a right tree of Righteouſneſſe, that they are ſuch as flouriſh, and increaſe ſtill more and more, *Pſal. 92. 12,*

13.

13. *The righteous ſhall flouriſh like a Palme tree, and grow like a Cedar in Lebanon. Such as be planted in the houſe of the Lord, ſhall flouriſh in the Courts of the houſe of our God. They ſhall bring forth fruit in their age, and they ſhall be fat and flouriſhing.* Here was the commendation of the Church of *Thyatyra, Revel.* 2. 19. *I know thy workes, and thy love, and thy faith, and patience, and thy workes, that they are more at laſt, then at firſt.* Thou doeſt ſtill grow in grace, and art every day better and better. The Lord taketh notice of our growth in grace, and doth moſt highly commend, and prize it.

4. *Motive.* Becauſe the Lord is much honoured by it.

Fourthly, As the Lord commends it, ſo he is much honoured by it. It is the glory of the Maſter of the Vineyard, that the Vine flouriſheth, and is fruitfull. It is the glory of the husbandman, that the earth bringeth forth fruit in abundance. It is the glory of the chiefe Shepheard, when the ſheepe bring forth thouſands, and ten thouſands. Hereupon is that ſpeech of our Saviour, *Ioh.* 15. 8. *Herein is my Father glorified, that yee bring forth much fruit.* The more fruitfull wee are in grace and pietie, the more glory redoundeth to God; *Mat.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father, which is in heaven.* Hence is that prayer of the Apoſtle, *Phil.* 1. 9. 11. *And this, I pray, that your love may abound, ſtill more, and more, in knowledge, and in all judgement.*

ment. Why ſo? ſee that, *Ver.* 11. *And that yee may be filled, with the fruits of righteouſneſſe, which are by Ieſus Chriſt, to the prayſe, and glory of God.* Oh this, above all other conſiderations, ſhould perſwade us, to labour to grow rich in grace, becauſe it tendeth ſo expreſly, to Gods glory, which is the chiefe end of God himſelfe, in all his actions, and that which we ſhould ayme at eſpecially, in all our proceedings, 1 *Cor.* 10. 31. *Whether yee eate, or drinke, or whatſoever yee doe, doe all to the glory of God,* ſayth the Apoſtle; and therefore wee ſhould (in all equitie) ply that worke moſt, that tendeth moſt to his glory.

5. *Motive.* Becauſe the Lord will moſt freely and fully reward it.

Fifthly, The Lord will moſt ſurely reward it. Let no man ever thinke, that it is in vaine to ſerve God, but if wee be faithfull in doing God ſervice, let us never doubt of his fidelitie, and bountie in paying our wages. *Alwayes abounding in the worke of the Lord, for as much as yee know how that your labour is not in vaine in the Lord,* ſayth the Apoſtle, 1 *Cor.* 15. laſt. He *that is faithfull* in Gods ſervice *unto death,* may be ſure of the *Crowne of life, Revel.* 2. 10. God is abſolutely the beſt Maſter, and pietie the beſt Miſtreſſe, that a man can poſſibly ſerve: *Godlineſſe is profitable unto all things* (ſayth the Apoſtle) *having the promiſe of the life that now is, and of that to come,* 1 *Tim.* 4. 8. Let us but ſee the reward of pietie in ſome few particulars.

First,

1. Benefits of growing in grace.
1. It will aſſure us of our election.

Firſt, An earneſt endeavour to grow in grace, and thrive in godlineſſe, will aſſure a man of his election. It is the adviſe of the Apoſtle, 2 *Pet.* 1. 10. *Give diligence to make your calling and election ſure* : no better meanes to doe it, then by an earneſt deſire, and carefull endeavour, to grow in grace; our growth in grace, is not onely an argument of the truth of our grace, but alſo a good pledge, and token of our election: faith and holineſſe is a fruit of our eternall election. Hence it is, that true ſaving faith is called, *The faith of Gods elect*, *Titus* 1. 1. This ſhould make us earneſtly to cry out with the Diſciples, *Luk.* 17. 5. *Lord increaſe our faith*, becauſe it is ſuch a pledge of our election; for, *As many as were ordained to eternall life, beleeved*, *Acts* 13. 48. Holines is the very end of our election; *Wee are choſen in Chriſt Ieſus*, *before the world, that wee might be holy, and without blame before him in love*, *Epheſ.* 1. 4. Hence is that ſweet, and excellent parentheſis of the Apoſtle, *Col.* 3. 12. *Put upon you therefore (as the elect of God, holy, and beloved) bowels of mercie*, &c. So that the more faith, the more pietie, the more bowels of mercie, &c. the more evident pledges, and tokens of our election. Oh how this ſhould perſwade us to grow in grace, that wee may thereby make our calling, and election ſure unto our ſelves; an admirable, and moſt deſireable benefit.

Secondly,

2. *Benefit.* The better able to doe good to others.

Secondly, The richer we are in grace, the better able ſhall we be to doe good to others, and alſo to diſcharge the duties, belonging to the places wherein God hath ſet us. *Wiſedome is good with an inheritance,* ſayth *Salomon*; ſo, no doubt it is without an inheritance; but yet he that hath wiſedome with an inheritance, is the beſt able to expreſſe, and make uſe of his wiſedome; ſo, 1 *Tim.* 6. 17. *Charge thoſe that be rich in this world,* &c. *that they be rich in good workes,* as if they had the beſt opportunitie; ſo, much more, they that are ſpiritually rich, that are full of the golden graces of Gods Spirit, they have an opportunitie to be rich in good workes, and are, or may be, the better fitted, and enabled, to doe good to others. This made our Saviour himſelfe, ſo rich in good workes, ſo plentifull in workes of pietie, and charitie: *He went about* continually *doing good, teaching, and preaching the Goſpell of the kingdome, and healing every ſickneſſe, and every diſeaſe amongſt the people, Mat.* 9. 35. And why ſo? Surely, becauſe he was *full of grace, Ioh.* 1. 14. This made *Barnabas,* ſuch an admirable inſtrument of Gods glorie, in doing ſo much good at *Antioch*; ſee how the Text reports it, *Acts* 11. 23. *Who when he was come, and ſaw the grace of God, he was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord:* Why ſo? what made him ſo zealous and ready to do good? That

That you may see, *Ver.* 24. *For he was a good man, and full of the holy Ghost, and of faith; and much people joyned themselves unto the Lord.* He that is truely and really good himselfe, is the fittest, and best able to doe good to others. See here another benefit, that may perswade us to grow in grace.

Thirdly, An earnest desire, and carefull endeavour to grow in grace, will give us, not onely entrance into the kingdome of grace, but also assurance of interest in the kingdome of glorie. See a direct place for this purpose, 2 *Pet.* 1. 5. 11. *Wherefore giving all diligence, adde to your faith, vertue; and to your vertue, knowledge,* &c. adde one grace to another, grow in the number of graces, and grow in their measure too; If *these things be in you, and abound,* sayth the Apostle, *Ver.* 9. see the benefit of this, *Ver.* 11. *For so an entrance, shall be made unto you abundantly, into the everlasting kingdome of our Lord Jesus Christ:* here is an entrance into the kingdome of grace, which also assureth us, of our interest in the kingdome of glorie; *Rom.* 6. 22. *Having your fruit unto holinesse, and the end everlasting life.* True holinesse, and growth in grace, is the plaine, and direct way to true happines, and everlasting life.

3 *Benefit.* Assurance of interest in the kingdome of glorie.

Fourthly and lastly, The more grace, and holines, we attaine unto here, the more glory and happinesse is reserved in heaven for us: for though God doe not reward us for

4. *Benefit. Non propter, sed secundum opera.* The more grace here, the more glorie in heaven.

for our workes, yet he will certainly reward us according to our workes; so that the more diligence in Gods service, the more glory hereafter. This seemeth most clearely intimated, in that Parable of the Talents, *Mat.* 25. he that gained most, had best reward: *Vnto him that hath, shall be given, and he shall have abundance, Ver.* 29. He that is most abundant in the worke of the Lord, shall be sure to have abundance of wages. Let this also perswade us to grow in grace, that our reward in heaven, may be the greater. They that doe much in Gods service, and suffer much in the good cause of God, shall have the greater reward in heaven; *Rejoyce, and be exceeding glad*, sayth our Saviour to his Disciples, *for great is your reward in heaven, Mat.* 5. 12. They that take great paines in Gods service, shall have an eternall, and an exceeding weight of glory, for their reward, 2 *Cor.* 4. 7. This encouraged *Moses, Heb.* 11. 26. *He esteemed the rebuke of Christ, greater riches, then the treasures of Ægypt; for he had respect to the recompence of reward*, sayth the Text.

Meanes of growth in grace.

Now the meanes, that we must use, that we may grow in grace, are especially these two; first, The right use of Gods Ordinances; and, secondly, Holy meditations.

1. Meanes.

First, The right, and conscionable use of Gods ordinances; The Word, and Sacraments, and Prayer. Loe, here the best way,

way, and meanes to grow rich in grace, and full of spirituall wealth.

1. The word preached the maanes to grow in grace.

First, The Ministery of the Word read, and faithfully preached, it is the *Word of eternall life*, *Ioh.* 6. 68. the meanes to quicken a dead soule at first, and the chiefe meanes to preserve the same spirituall life, and to helpe us to grow, and increase in grace. Two singular, and most pertinent testimonies wee have for this purpose. The one, 1 *Pet.* 2. 1. *As new borne Babes, desire the sincere milke of the Word, that you may grow thereby.* The ministery of the Word, is not onely the meanes of our regeneration at first, (1 *Pet.* 1. 23. *Iam.* 1. 18.) but, is the meanes also to helpe us grow up unto perfection; *Desire the sincere milke of the Word, that yee may grow thereby*, sayth the Apostle. The other testimony, to this purpose, is that of the Apostle *Paul*, in his valediction to the Church of *Ephesus*, *Acts* 20. when he was to depart from them, and foresaw that they should see his face no more, never enjoy his bodily presence, or heare him preach againe; see what he especially commendeth to their daily use, and constant practise, *Ver.* 32. *And now brethren, I commend you to God, and to the Word of his grace, which is able to build you farther, and to give you an inheritance among all them that are sanctified*, &c; (*i. e.*) give daily attendance to this, ply this taske, follow this worke close; for the Word of his grace, will

will build you up ſtill farther, and farther, and will never ceaſe working in you, untill it bring you to heaven, and tranſlate you from grace to glory.

2. The Sacraments.

Secondly, The right, and religious uſe of the Sacraments, of Baptiſme, and of the Lords Supper, (theſe ſeales of righteouſneſſe) will exceedingly further our progreſſe in pietie, and growth in grace. How can a man, that is of a good conſtitution, feed on dainties, and wholeſome food, and not grow ſtrong, and well liking by that meanes? ſo, how can a man, eat the very body of *Chriſt*, and drinke his very blood, in the Sacrament, (as every worthy receiver doth, ſpiritually) but he muſt needs grow ſtrong, in the grace of *Chriſt Ieſus*; *For my fleſh is meate indeede, and my blood is drinke indeede*, ſayth our bleſſed Saviour? *Ioh.* 6. 35. And hereupon he inferreth, *Ver.* 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him*, that is, ſuch an one hath ſpeciall communion with *Chriſt*, and intereſt in all his merits, and the benefit of his obedience, active, and paſſive, which how can he enjoy, but he muſt needs grow in grace?

3. Prayer.

Thirdly, Prayer is a chiefe Ordinance of God, by no meanes to be neglected, nay, which muſt be uſed, as a meanes to bring Gods bleſſing upon the former: this is the way, and meanes to make the Word, and Sacraments effectuall unto us: ſo that in the neglect

neglect of this meanes, little benefit is to be expected from the diligent uſe of the former, ſo that he that would grow in grace, muſt be a daily petitioner at the Throne of grace, and direct his courſe to the God of all grace, by prayer, for the increaſe of the graces of Gods Spirit in him. For, as *every good, and perfect gift, cometh from aboue*, at the firſt, *Iam.* 1. 17. So the increaſe of thoſe gifts, muſt needs alſo proceede from above. He onely that beginneth the good worke of grace in his Elect, at the firſt, is onely able to perfect that worke which he hath begunne; *Phil.* 1. 6. And therefore, as the Apoſtle was confident, concerning them, ſo let us be fervent, and importunate in our requeſts to him, for our ſelves, that as he hath begunne the good worke of grace in us, ſo he would encreaſe it in us daily, and bring it unto perfection. Thus the Apoſtles direct their courſe unto *Chriſt*, by prayer, for the increaſe of their faith, *Luk.* 17. 5. The Diſciples ſayd unto the Lord, *Lord increaſe our faith.* Thus *Paul* for the *Philippians*, *Phil.* 1. 9. 11. *And this I pray, that your love may abound ſtill more and more, in knowledge, and in all judgement; and that yee might be filled with the fruits of righteouſneſſe.* Encreaſe of grace (as well as grace it ſelfe) muſt needs be the gift of God; *For of him, and through him, and from him, are all things.* ſayth the Apoſtle, *Rom.* 11. 36.

2. *Meanes. Meditations.*

Secondly, The second generall meanes, that we must use to grow in grace, is holy Meditations. This hath furthered the growth of grace in Gods Saints heretofore, they have beene abundant, and constant in pious and holy meditations; *Psal.* 1. 4. A godly mans *delight is in the Law of the Lord*, and it is his meditation day and night. So, this was *Davids* constant practice, *Psal.* 119. 97. *Oh how I love thy Law, it is my meditation continually!* But what are the speciall things, whereof wee must meditate, if wee desire to further our growth in grace? I answere; they are especially these foure.

1. *Meditation.* Of the worth of true grace.

First, Let us seriously consider the worth, and excellency of true saving grace, which appeareth in the Text; it is like *gold tryed in the fire*, the most pure, and most precious jewell, that is in the whole world: all earthly things, in the want of this, are but drosse, and dung, *Phil.* 3. 8. But for your more full satisfaction, as touching the worth of true grace, consider, the second Chapter of this Treatise, being the first Vse of the poynt. And surely, if men did but once see the beautie, and truely understand the worth of true grace, they could not choose, but bee exceeding desirous of it. They would covet after it, if they were once perswaded, that it is the best and rarest jewell in the world.

2. *Meditation.* The necessitie of it.

Secondly, The necessitie of true grace, it

it is absolutely necessary, to the very being of a Christian, and not to his well-being onely. Oh then let us labour for grace, and growth in grace, because it it so necessary, that a man is no Christian, that is without it; and it is also so necessary, that it is impossible to be saved without it: *They must have their fruit unto holinesse*, that will have the end everlasting life, *Rom.* 6. 22. Holinesse must needs goe before, if happinesse follow after: grace and glorie are inseparable, yea, they are the same, as some Divines observe; for grace is glorie inchoate, and glorie is grace consummate. It is so necessary, that it is impossible to see God without it, *Heb.* 12. 14. *Follow peace with all men, and holinesse, without which it is impossible to see God. Blessed are the pure in heart, for they* (and they alone) *shall see God*, sayth our blessed Saviour; see *Psal.* 24. 4, 5. *Revel.* 22. 14, 15. &c.

3. *Motive.* 3. The equitie of it.

Thirdly, Consider the equitie of it, it is very fit, and equall, that we that doe professe our selves to be Gods children, shall labour to become like unto our heavenly Father. He is the God of all grace; oh let us therefore labour to grow in grace, that we may be like him, *Ephes.* 5. 1. *Be yee followers of God, as deare children, and walke in love*, &c. 2 *Pet.* 1. 17. *As he that hath called you, is holy, so be yee holy, in all manner of conversation; for it is written, be yee holy, for I am holy.* Yea, we should labour to be

perfect in holineſſe, 2 *Cor.* 7. 1. *Perfecting holineſſe in the feare of God*; that herein eſpecially wee may reſemble our heavenly Father, who is the God of all grace, and holineſſe. *Be yee perfect, as your Father which is in heaven is perfect,* ſayth our Saviour, *Mat.* 5. laſt. So that the more holineſſe, the more like to God, and the better evidence, and aſſurance that we are his children.

4. *Motive.* To conſider the admirable growth of grace that hath beene in the Saints of old.

Fourthly, Let us meditate, and ſeriouſly conſider of that great meaſure of grace that hath beene in Gods Saints of old, and how farre we come ſhort of them. There is *Abraham*, renowmed for his faith, yea, he was even *ſtrong in the faith*, *Rom.* 4. 20. *Samuel* for integritie, *Moſes* for meekneſſe, *the meekeſt man upon the earth*, *Numb.* 12. 3. *Iacob* for wreſtling with God in prayer, *Hoſ.* 12. 4. *Iob* for his patience, *Iames* 5. 11. *David* for ſinceritie, *A man after Gods own heart, in all things, ſave onely in the matter of Vriah*; and *Paul* for courage, and all the graces of Gods Spirit whatſoever, &c. Now, alas! how farre ſhort doe wee come of theſe Saints of God, in all theſe? What a ſmall meaſure of faith have we, in reſpect of *Abraham*? How farre ſhort are wee of *Jacob*, for a gift in prayer, and a ſpirit of ſupplication? How farre doe wee come behinde *Iob*, for his patience? *David*, for ſinceritie? and *Paul*, for every thing? Oh how this would whet us on to labour for more grace, when wee ſee how farre the Saints

Saints of God have out-ſtripped us, and gone before us. Oh how this would increaſe our diligent endeavour, to grow in grace, if wee would forget ſuch as are behinde us, and looke earneſtly at thoſe that have gone before us, it would make us, to *preſſe earneſtly, for the price of the marke of the high calling of God in Chriſt Ieſus, Phil.* 3. 13, 13. Theſe are the chiefe meanes that wee muſt uſe, that we may be rich in the golden graces of Gods Spirit. Thus now for the firſt ſort, to whom the Exhortation is directed, *ſc.* ſuch as have true grace, in ſome meaſure, alreadie. Let ſuch, firſt, be thankfull, and bleſſe God for it, that hath given them the graces of his Spirit, to enrich them; ſecondly, let them labour to grow in grace, and thrive more and more in this ſpirituall wealth and riches.

2. *Sort.* Such as have no grace, muſt labour for it.

Secondly, For ſuch as have no grace, for the preſent, let ſuch be exhorted to labour for it, let them ſee the worth of it, is like *gold tryed in the fire*; that it is the onely meanes to make them truely and ſpiritually rich: onely ſuch as are truely godly, are truely rich, rich indeede, rich towards God: wicked rich men are wretched, that are in the middeſt of all their wealth, and riches: Oh therefore, you that want true grace, labour for it: *Ioh.* 6. 27. *Labour not for the meate that periſheth, but for durable riches, Pro.* 3. 16. which that you may attaine unto, attend with re-

verence unto the next poynt, which is, to buy it of *Christ*, *Buy of me*, &c.

CHAP. VII.

Containing the third generall point.

3. *Poynt.*

I Counsell thee to buy of me, gold tryed in the fire, that thou mayest be rich. And so I come to the third, and last lesson, that we are to learne from hence, which is, That all those, that would have the precious gold of true saving grace, must buy it of *Christ*. *Buy of me* (sayth our Saviour) this *gold tryed in the fire, that thou mayest be rich.* In handling this point, I will run this course. First, I will speake some thing by way of confirmation, that wee may beleeve it. Secondly, By way of explication, and application, that wee may understand, and make a right use of it.

2. *Doct.* All that would have true grace, must buy it of Christ.

1. Confirmation.

First, For confirmation, observe a double proofe for this purpose; first, Testimonies; secondly, Reasons and Arguments to enforce the Doctrine.

1. Testimonies.

First, For Testimonies, observe it in these

theſe few particulars; firſt, *Pro.* 23. *v.* 23. *Buy the truth, and ſell it not,* ſayth the Wiſe man. Truth of grace muſt be bought at any rate, but ſold at no rate. True ſaving grace, is a precious commoditie, to bee bought by all thoſe, that deſire to enjoy it. To the like purpoſe is that we have, *Iſa.* 55. 1. *Hoe, every one that thirſteth, come yee to the waters, buy wine, and milke, without money, and without price*; the water, and wine, and milke of true ſaving grace, muſt come by purchaſe: true it is in regard of it ſelfe, it is the free gift of God, but in regard of our owne endeavour to get it, it muſt be bought: and to ſhew the truth of this, the price it ſelfe is declared to be without money, and without price: ſo *Mat.* 13. 44. *The kingdome of heaven, is like unto a treaſure hid in the field, which when a man hath found,* &c. *he goeth, and ſelleth all that he hath, and buyeth that field*: which alſo doth evidently confirme the poynt that we have in hand. To the ſame purpoſe is that ſpeech of the five wiſe Virgins, *Mat.* 25. 9. *But goe yee rather to them that ſell, and buy for your ſelves*; where we ſee, that they that want the oyle of true ſaving grace, muſt not borrow of others, but goe unto ſuch as ſell, and buy for themſelves; which is very direct for the purpoſe. Now if any ſhall aske further, who is the chiefe-chapman, of whom we muſt buy this precious commoditie? I anſwere in the words of the Doctrine;

That all that would have the gold of true ſaving grace, muſt buy it of *Chriſt*, He is the chiefe Chapman in this caſe. And ſo I come to the ſecond prooſe, which was propounded at firſt, for the confirmation of this poynt; *ſc.* Reaſons grounded upon Scriptures.

Reaſons.
I
The excellency of the Chapman, of whom wee muſt buy it, who is

Now the Reaſons are eſpecially theſe five, (which are all drawne from the conſideration of the excellencie of the Chapman, that is moſt fit and readie to ſell this precious commoditie, to ſuch as want and deſire it,) ſo that as the excellencie and neceſſitie of it, ſhould perſwade us to buy the commoditie: ſo the excellencie of the Chapman, ſhould perſwade us, to buy it of *Chriſt*, which is abſolutely the rareſt chapman in the world. This I will endeavour to deſcribe, and manifeſt, in theſe five particulars.

1. *Reaſon.* 1. A Chapman of a moſt ſweet diſpoſition.

Firſt, *Chriſt* is a Chapman of a moſt loving, and ſweet diſpoſition, He is (even in this reſpect,) *The chiefeſt of ten thouſand*, *Cant.* 5. 10. Men uſually love to buy of ſuch Chapmen, as are of the beſt diſpoſition; a wiſe, meeke, and loving diſpoſition in a Chapman, will perſwade many, at leaſt to cheapen a commoditie. If we would buy of ſuch an one, let us bargaine with *Chriſt*; for he is a Chapman of a moſt ſweet diſpoſition, for wiſdome, for meekneſſe, for love, &c. Wee may all goe to ſchoole to him; yea, he himſelfe inviteth us to learne, *Mat.* 11. 29. *Learne of mee, for I am meeke, and lowly*

lowly in heart, and yee ſhall finde reſt to your ſoules. He is ſuch a Chapman, as is readie to lay downe his life for his cuſtomers, *Ioh.* 13. Let this rare diſpoſition of his perſwade us to bargaine with *Chriſt*,

Secondly, If any man want true ſaving grace, let him buy it of *Chriſt*, becauſe he is an exceeding faithfull Chapman, to all that ſhall deale with him. Some men drive away their cuſtomers, by churliſh ſpeeches; but *Chriſt* doth beſeech us to buy his commoditie, 2 *Cor.* 5. 20. Some againe looſe their cuſtome, for want of fidelitie, they are apt to cheat, and cozen ſuch as relie upon them, and want skill to diſcerne the worth of the commoditie; but *Chriſt* is faithfull, if he once paſſe his word, (that the commoditie is good, and ſuch as will ſerve thy turne,) thou mayeſt ſafely relie upon him, for he is faithfull, and will not deceive thee; there was never any guile to bee found in his mouth, he never deceived any. *Salomon* cryeth out of the want of ſuch chapmen, *Pro.* 20. 6. *But a faithfull man, who can finde?* it is a rare thing to finde ſuch a man, that will not deceive us: but ſee here a chapman indeed, in whom there is no guile, nothing but fidelitie, and truth it ſelfe; *God is faithfull, who will not ſuffer you to be tempted above that you are able,* 1 *Cor.* 10. 13. So faithfull is he that hath called you to buy this precious commoditie, and will not deceive you, 1 *Theſ.* 5. 24. He is ſuch an *Iſraelite*

2. *Reaſon.* Exceeding faithfull, and one in whom is no guile.

lite indeed, *in whom there is no guile, Ioh.* 1. 47. *Neither is there any guile to be found in his mouth,* 1 *Pet.* 2. 22. Let this alſo perſwade us to bargaine with *Chriſt.*

3. *Reaſon.* Rich and wealthy, and therefore hath great choice

Thirdly, *Chriſt* is a very rich Chapman, and full of wealth, ſo that hee hath great choice for his cuſtomers; He hath a ſhop ſo furniſhed, that we can deſire, or want nothing, but he is well furniſhed with it; He is full of grace and truth, *Joh.* 1. 14. *Yea, it hath pleaſed the Father, that in him all fulneſſe ſhould dwell, Col.* 1. 19. *Yea, in him dwelleth the fulneſſe of the Godhead bodily, Col.* 2. 9. there is a fulneſſe of all kinde of commodities that we can ſtand in need of; fulneſſe of wiſedome, and knowledge, fulneſſe of faith, and love, &c. in a word, all fulneſſe dwelleth in him, doth conſtantly abide in him for ever; here is a ſhop ſtored with precious commodities of all ſorts whatſoever: Oh the *unſearchable riches of Chriſt! Epheſ.* 3. 8. Let this alſo perſwade us, that if we want true ſaving grace, in whole, or in part, to goe to *Chriſt* for it, and buy it of him; *If any lacke wiſedome, let him aske it of God, Jam.* 1. 5. So if any want true ſaving grace, let him buy it of *Chriſt,* that is excellently furniſhed, abundantly to ſupply our wants, for all the treaſures of wiſedome, and knowledge, and all other ſaving graces of Gods Spirit, are layd up in him.

4. *Reaſon.* Becauſe he hath no re-

Fourthly, If any want true ſaving grace, let him buy it of *Chriſt,* becauſe he is no reſpecter

ſpecter of perſons, he regardeth not the rich more then the poore. Worldly chapmen, that have great dealings in the world, they ſhew moſt reſpect unto thoſe, that are great ones, Lords, and Ladies, &c. a poore man is forced many times to ſtay long, before he can be ſerved, (neither doe I ſimply condemne this among men) but it is not ſo with *Chriſt*, *Acts* 10. 35. *Of a truth, I perceive that there is no reſpect of perſons with God, but in every Nation, he that feareth God and worketh righteouſneſſe, is accepted with him.* Yea, he regardeth not the rich, more then the poore, *Job* 34. 19. Wealth and riches are of no validitie in this reſpect; nay, which is moſt ſtrange, he regardeth the poore, more then the rich, in ſome caſes; he maketh choice eſpecially of them, *Iam.* 2. 5. He bargaineth rarely with ſuch, as are great, and wealthy, 1 *Cor.* 1. 26. *Not many noble, not many wiſe men after the fleſh, are called*; He paſſeth by the wiſe, and prudent, and great perſons of the world, and beſtoweth his beſt commodities, on thoſe, that in the worlds account, are very babes, *Mat.* 11. You would wonder to heare of ſuch a man, that having his ſhop full of great perſons, and ſpying ſome poore man ſtand waiting at doore, ſhould neglect all the great perſons preſent, and ſpeake to the poore man, and ſay, What would'ſt thou have, ô thou poore creature, I will diſpatch and ſerve thee firſt of all: yet, thus dealeth *Chriſt*,

ſpect of perſons, but regards the poore more then the rich.

Chriſt, many times, with his poore cuſtomers, that have nothing to pay, but onely hunger and thriſt after the commoditie. See upon what warrant I ſpeake it; *Luk.* 1. 53. *He hath filled the hungry with good things, and the rich he hath ſent emptie away.* Who ever heard of ſuch a Chapman, that before he will bargaine, will be ſure he is poore to whom he ſelleth his commoditie, and preferreth him before thoſe that are wealthy, and rich? Yea, he will ſcarce ſo much as once looke at the reſt. See a ſtrange place for this purpoſe, *Iſa.* 66. 2. *But to this man will I looke, even to him that is poore, and of a contrite heart*, &c. The poore humbled ſoule, that hath neither money, nor money worth, is, of all others, the moſt welcome to *Chriſt*; yea, ſuch are eſpecially invited to him, *Mat.* 11. 28. *Come unto mee all yee that labour, and are heavie laden, and I will refreſh you*, ſaith our bleſſed Saviour. See what a ſtrange meſſage our Saviour ſendeth in anſwere to *Iohn* the Baptiſt, when he ſent his Diſciples to know whether he was the *Chriſt*, that ſhould come into the world, or they ſhould ſtill looke for another, (*Mat.* 11. 4, 5.) *Goe, and tell Iohn, what things yee have heard and ſeene: The blinde ſee, the lame walke*, &c. *lepers are cleanſed, the deafe heare, the dead are raiſed up, and the poore have the Goſpell preached unto them.* He came himſelfe chiefly to preach the glad Tidings of the Goſpell to the poore; *Iſa.* 61. 1. *The Spirit of the Lord God*

God is upon me, therefore hath the Lord annoynted me, he hath ſent me to preach good tidings unto the poore. He loveth eſpecially to part with his commodities unto the poore; and therefore he is a rare Chapman, with whom there is no reſpect of perſons at all, unleſſe it be in this, that he regardeth the poore more then the rich: wherein he differeth from all other chapmen in the world, that are of a contrarie practice and opinion.

5. *Reaſon.* Free and kinde, affoording good wares exceeding cheape.

Fifthly, He is a very free, and a moſt kinde Chapman, to his poore cuſtomers, he ſelleth his commoditie very cheape, if he ſee that the partie be fit to receive it, and ſtand in great need of it; he never breaketh with him for price; yea, he is reſolved, rather he ſhall have it without money, and without price. Men uſually deale otherwiſe; if they ſee that a mans neceſſitie is great, that it is ſuch a commoditie, which he cannot be without, nor attaine unto otherwhere, they will make him pay for his need; and if he want readie money, he ſhall pay ſtill the dearer: but ſo it is not with *Chriſt*, the more he ſeeth that a man ſtandeth in neede of grace, and is ſenſible of his want that way, the cheaper he ſelleth his commoditie, to ſuch a perſon: nay, he will rather give it him freely, then ſend him away emptie; *Iſa.* 55. 1. *Hoe, every one that thirſteth, come yee to the waters; and he that hath no money, come,* &c. *without money,*

ney, and without price. So, *Revel.* 22. 17. *Whoſoever will, let him take of the Well of the water of life freely.* You would all thinke him a marvellous kinde man, that ſhould deale thus with a poore Cuſtomer; Here is your commoditie, I aſſure you upon my credit, it will ſerve your turne, but have you any money to pay for it? No. Have you any pawne, or money worth? No. Will any ſufficient man, paſſe his word for you? No. I have no ſuch credit in the world. What then, will you worke it out? No ſure, I have no hands to worke, untill I have this commoditie, I can doe nothing, *Ioh.* 15. 5. *Without mee, yee can doe nothing*, ſayth our Saviour. All this is very hard, What, will you pay me, if I will take your owne word to this purpoſe? No ſurely, I dare not promiſe that, I am ſcarce ever likely to pay you, if you doe truſt me. Well then, if there be no remedie, take it for God have mercy, even take it freely for nothing: He will eyther truſt him, or give it him freely without price, rather then ſend ſuch a poore ſoule emptie away. Thus you ſee another ſtrong reaſon to perſwade us to bargaine with *Chriſt*, he ſelleth cheape, yea, he giveth freely to the poore ſoule, that is ſenſible of his want of the commoditie. Indeed, if he meet with a rich chapman, that cometh rather to cheapen, (for faſhion ſake, then buy for neceſſitie,) he then ſetteth ſuch a price upon his wares, that

that he is ſure cannot be reached by ſuch a barterer. See an experiment of this, in the young man that came to our Saviour, and would needs know the price of his commoditie, *Mat.* 19. 16. *Good Maſter, what good thing ſhall I doe, that I may have eternall life?* Come Sir, I like your commoditie, What is your price? What? I ſee, you would be doing; come I will ſet you a taske, I perceive you are full of money; you will be buying; well, I will ſet you a price; *Keepe the Commandements, Ver.* 17. ſee *Ver.* 20. *I have obſerved theſe things from my youth, what lacke I yet?* Here was a man full of money, he will pay downe all upon the nayle, before he ſtirre his foote. Sir, if this be your price, here is your money: or at leaſt, the moſt of it; what muſt I pay more? then ſee what a rate he ſetteth him, *Ver.* 21. *If thou wilt be perfect, goe, and ſell that thou haſt, and give to the poore; and thou ſhalt have treaſure in heaven, and follow me.* Here was a great price indeed, he thought it would utterly undoe him, and ſo he went away (grieved) without his commoditie. But otherwiſe, his rates are very eaſie, to ſuch as have an earneſt deſire to bargaine.

CHAP. VIII.

Containing the firſt Vſe of the poynt.

Vſe 1. *Inſtruction*

I

To teach us how to bargain with Chriſt.

1. NOw for the uſe of the poynt: it ſerveth, firſt, for Inſtruction; ſecondly, Reprehenſion; thirdly, Conſolation; fourthly, Exhortion and Direction: of theſe in order.

All that would bargaine with Chriſt, muſt be

If all that would have true ſaving grace, muſt buy it of *Chriſt*; This ſhould perſwade us, to labour to know how wee may bargaine with *Chriſt*, for this precious commoditie; and to conſider, how a man muſt be qualified and fitted for this purpoſe; that we may make this golden purchaſe, of true ſaving grace. There is no buying of any precious commoditie, without knowledge of the price, and ſundry other particulars, that neceſſarily conduce to the making up of the bargaine. Attend therefore (I pray you) whileſt I ſhew you the price of this treaſure, and informe you, how they muſt be qualified, that would make this golden purchaſe of true ſaving grace. This I will endeavour to manifeſt in ſundry particulars.

Firſt,

1 *Direction* ſenſible of their want of true grace, and poore in ſpirit.

Firſt, If we would bargaine with *Chriſt*, we muſt labour to be ſenſible of our want of true grace, we muſt ſee our neceſſitie in this kinde, we muſt be ſenſible of our ſpirituall povertie. He will be no good chapman, that feeleth not the want of his commoditie, before he goe to buy. A man will never come to the price of a rich treaſure, that findeth not the want of it. When a man commeth thus reſolved to the market, I muſt have food, or elſe periſh with hunger; I muſt have apparell, or ſtarve, for want of covering; ſuch a man will bid like a chapman, he will ſell all that he hath, before he returne emptie away. *Bleſſed are the poore in ſpirit* (ſayth our Saviour) *for theirs is the kingdome of heaven*, *Mat.* 5. 3. Wee are all poore by nature, but we are not ſenſible of our povertie: we have a conceit, we are rich, and full of wealth, and are not ſo poore and miſerable, as we are indeede. Here was the folly of this Church of *Laodicea*, *Ver.* 17. of this Chapter: *Thou ſayeſt, I am rich, and encreaſed with goods, and have neede of nothing; and knoweſt not, that thou art wretched, and miſerable, and poore, and blinde, and naked:* ſhe was poore, and miſerable, but ſhe perceived it not, ſhe was not ſenſible of it, and this kept her from buying of *Chriſt*: therefore ſayth our Saviour, *I counſell thee to buy of me, gold, to enrich thee*; for indeed thou art miſerably poore, although thou perceive it not; thou art blind,

as well as poore, and not ſenſible of thy povertie. A man is not fit for *Chriſt*, untill he be ſenſible of the want of him. Thus, *Rom.* 7. 24. *Oh wretched man that I am, who ſhall deliver me from this bodie of death ? Ver.* 25. *Thankes be to God, through Ieſus Chriſt.* Wee muſt know, out of our experience, what it is to be a ſinner, before wee be fit for a Saviour. It is an excellent ſpeech of our Saviour, to this purpoſe, *Mat.* 9. 13. *I came not to call the righteous, but ſinners to repentance.* Why ? Are we not all ſinners ? Yes ſure, but all are not truely ſenſible of ſinne ; all doe not groane under the weight and burthen of it : by ſinners, in this place, our Saviour meaneth, humbled, diſtreſſed, grieved, perplexed ſinners ; for ſuch alone he knew were fit to accept of a Saviour ; ſuch as *are wearie, and heavie loaden, Mat.* 11. 28. Such an one was *David, Pſal.* 38. 3. *Mine iniquities are gone over mine head, as a weightie burthen, they are too heavie for me.* Here was a ſinner, *ſc.* an humbled ſinner, ſuch an one, as was fitted for mercie. *I came to ſeeke, and to ſave that which was loſt*, ſayth our bleſſed Saviour, in *Luk.* 19. 10.

Now all are indeed loſt, both in *Adam*, and in themſelves ; but all are not ſenſible of the danger of a loſt eſtate : but by loſt perſons, our Saviour meaneth ſuch as are loſt in their owne apprehenſions : ſuch an one was the poore *Publican, Luk.* 18. 14. *He*

ſtood

ſtood a farre off, as not worthy to come neare the place of Gods ſpeciall preſence: he durſt not ſo much as looke up to heaven, againſt which he had ſinned, but *ſmote upon his breaſt, and cryed out, ſaying, O God be mercifull to me a ſinner*: As if he had ſaid, O Lord, I am a ſinner, a very lumpe of ſinne, a fardle, or bundle of corruption, if God be not mercifull unto me, I ſhall periſh for ever. Here was juſt ſuch a ſinner as our Saviour there ſpeaketh of: one qualified, and fitted for mercie. Iuſt ſuch another was the Prodigall, what ſendeth him to the market of his fathers houſe, but the ſight and ſenſe of his povertie, and extreame neceſſitie, *Luk.* 15. 16. *How many hired ſervants in my fathers houſe, have bread enough, and to ſpare, and I periſh with hunger?* Hereupon he reſolveth, *Ver.* 17. *I will ariſe*, and goe to the market, *I will goe to my father, and ſay unto him*, &c. A poore man that wanteth bread for his familie, and for himſelfe, will goe to the market in any caſe, though the dayes be ſhort, the wayes fowle, and the weather ſtormie, and tempeſtuous; for, ſayth he, better be wet to the skinne, then periſh for want of bread: yea, and ſuch a man will have bread, if it coſt him all that he hath in his purſe, and can borrow: ſo in this caſe, he is fit to bargaine with *Chriſt*, that is ſenſible of his extreame neede of *Chriſt*, and his graces, and is readie to cry out with the Prophet in another caſe, *Iſa.* 6. 5. *Woe*

is me, I am undone, if I have it not. Blessed are they that are thus *poore in spirit*, for they are fit chapmen for *Christ*, and shall never be sent emptie away.

2. *Direction* See the worth of true grace.

Secondly, All that would bargaine with *Christ*, and make this golden purchase of true saving grace, must labour to see the worth, and excellencie of true saving grace, as well as their owne want of it. He is fit to buy grace, that prizeth it highly, and preferreth it, in his esteeme, before all the world. Oh the worth, and excellencie of true saving grace, one dramme whereof is more precious, then all the whole world besides! Doe but observe how the holy Ghost describeth it, *Isa.* 55. 1, 2. It is *bread, wine, milke, fatnesse for the soule*, it is that which will *satisfie*, and give full *content* to the soule of man. If a man had the whole world besides, yet he might, nay, he must needs perish without this. On the contrary, this will bring a man to heaven, if he were as poore as *Lazarus*. Now he is a fit Chapman for *Christ*, that seeth the worth, and excellency of this precious commoditie. This our Saviour sheweth, *Mat.* 13. 44. *The kingdome of heaven*, that is, *Christ*, and the graces of his Spirit, are very fitly *compared to a treasure hid in the field, which when a man hath found, &c.* and seeth and perceiveth it to be a treasure, is sensible of the worth of it, then immediately he hideth it, and casteth about with himselfe, how he may

may *buy that field.* Such a fit Chapman was *Paul,* after his eyes were enlightned; ſee what a price he ſetteth upon *Chriſt,* and the graces of his Spirit; *Phil.* 3. 7,8. *The things that were gaine unto me, the ſame I accounted loſſe for Chriſt; yea, doubtleſſe, I doe thinke all things but loſſe, for the excellencie of the knowledge of Chriſt Jeſus my Lord, for whom I accounted all things loſſe, and doe judge them to be dung, that I might win Chriſt.* All worldly vanities are loſſe, and droſſe, and dung to the ſoule, that is rightly fitted for *Chriſt.*

Thirdly, An earneſt and eager deſire to enjoy this precicus commoditie, which is compared unto hunger, and thirſt in the Scripture. This cannot but follow upon the two former. This is alſo ſo neceſſary, that there is no bargaine without it, *Mat.* 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* The Lord *Jeſus* ever *ſatisfieth the hungry ſoule with goodnes,* ſaith the *Pſalmiſt.* See how directly this is required, and how earneſtly it is preſſed: ſee it in, *Iſa.* 55. 1. *Hoe, every one that thirſteth, come yee to the water:* ſo, *Revel.* 22. 17. *Let him that is a thirſt, come.* And that ſpeech of our Saviour, *Ioh.* 7. 37. *If any man thirſt, let him come unto me, and drinke.* You ſee, that onely the thirſtie ſoules are invited to *Chriſt:* a man without this ſpirituall thirſt after grace, is likely to be ſent emptie away; it is hunger, and thirſt then, that fitteth us for the graces of *Chriſt,*

3. *Direction* An earneſt deſire, or an hunger and thirſt after it.

Luk. 1. 53. *He hath filled the hungry with good things, and the rich he hath sent emptie away*: such onely are likely to prize it, such onely will be thankfull for it, such onely are likely to make a right use of it, such onely will take paines to procure, and be at great cost to obtaine it; and therefore, they that would bargaine with *Christ* for true saving grace, must hunger and thirst after it: yea, such an one will be earnest in prayer to God for it, he will pray with fervencie, and therefore is sure to speed in his request; *Pro.* 2. 2. 3. *If thou cryest after knowledge, and lifiest up thy voyce after understanding; if thou seekest for her, as for silver; and searchest for her, as for hid treasure: then shalt thou understand the feare of the Lord, and finde the knowledge of God.*

4. *Direction* Diligence in frequenting the place of sale.

Fourthly, Diligence and constancie in frequenting the place of sale; this also must needs follow upon the three former directions. For, he that is, first, sensible of the want of grace; secondly, knoweth the right worth of grace; thirdly, and hungreth and thirsteth after it, cannot but in the fourth place, with all possible diligence, and readinesse, frequent the place of sale.

Buying, presupposeth going to the market. He that would have true saving grace, must diligently, and constantly frequent Gods house, and Ordinances. He is worthy to goe without his commoditie, that will not frequent the place of sale. A wise man will

will watch for an opportunitie to procure that commoditie, that will serve his turne; he will come one market day after another, untill he be furnished: and he is a blessed man that doth thus, and that in the judgement, and opinion of wisedome her selfe: observe it, *Pro.* 8. 33. *Blessed is the man that heareth me, watching daily at my gates, and giving attendance at the postes of my doores.* Happie is that man that daily frequents Wisedomes markets, and diligently attendeth in Gods house and Ordinances. Thus was *Paul's* direction to the Elders of *Ephesus*, he sendeth them still to the market, *Acts* 20. 32. *And now, Brethren, I commend you to God, and to the Word of his grace, which is able to build you up farther*, &c. Here is the meanes both to get, and increase grace. This made Gods Saints love Gods house and Ordinances so exceeding dearely. Let me instance in *David*, in stead of all the rest: oh his admirable love to Gods house and Ordiuances! *Psal.* 26. 8. *Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth*: he was a constant frequenter of this spirituall market: yea, see how he manifested his wonderfull affection that way, he was even sicke when he was kept from the market. Give me leave to informe you of one singular passage of his, to this purpose, *Psal.* 27. 4. *One thing have I desired of the Lord, and that I will require, and seeke after*, (but one thing *David?*

Davids love to Gods house and Ordinances.

vid? ſurely then, that is a matter of ſome ſpeciall importance. It may be another kingdome, or ſuch another crown, as that which was taken from the King of *Rabbah?* No ſurely, it was no ſuch matter; but onely this, *ſc.* libertie to enjoy the benefit of Gods houſe, and Ordinances, he deſired onely to keepe the market) *ſc. That I may dwell in the houſe of the Lord, all the dayes of my life, and enquire in his Temple.* As if he had ſayd, Lord, what a doe is here in the world with many, one would be rich, and another would be honourable, this man is for pleaſure, and that for profit: well, let them take all, ſo that I may enjoy the libertie of Gods houſe and Ordinances, the meanes of grace, the pledges of Gods favour; let me have but this one thing alone, and let them take all the reſt. This is *Davids* one thing. And no marvell, if he was thus earneſt in this caſe; for *Davids* one thing, is the *one thing needfull*, and that in the judgement and opinion of our bleſſed Saviour, *Luk.* 10. 42. *One Thing is needfull, Mary hath choſen the good part, which ſhall not be taken from her.* And ſurely there is good reaſon for this; here is the place of Gods ſpeciall preſence, this is (as it were) the ſhop of *Chriſt*, here he walketh, and talketh with his cuſtomers, and here he ſelleth his precious commodities; *Revel.* 2. 1. we there finde him *walking in the middeſt of the golden Candleſtickes*; ſtill preſent in the Church aſſemblies; yea, there

there he hath promiſed to be preſent, in a moſt ſpeciall manner, *Mat.* 18. 20. *Whereſoever two or three are gathered together in my Name, there am I*, even in the middeſt amongſt them: there he ſtandeth looking for cuſtomers, and calling in ſuch as are readie to paſſe his ſhop, and never ſo much as once thinking to cheapen his commoditie, untill they heare him cry, What doe yee lacke, O yee poore ſoules? Why will yee not come unto me, that yee might have grace here, and glorie hereafter? See how he proclaimeth open market, and deſcribeth his commodities, *Iſa.* 55. 1. *Hoe, every one that thirſts, come yee to the Waters, buy wine, and milke without money:* I will ſell the beſt ware, very cheape; yea, if thou be a poore needie ſoule, and haſt no money, I will either truſt thee, and take thy word, or give it freely without price: yea, ſee how he chideth them, for not frequenting his ſhop, *Ioh.* 5. 40. *But yee will not come unto me, that yee might have life. Why doe you lay out your money, for that which is not bread, and ſpend your labour, for that which ſatisfieth not? Iſa.* 55. 2. Why doe yee goe where you are cheated, and cozened, with droſſe, in ſtead of gold; and will not come at me, where you ſhall be faithfully, and kindly dealt withall? And therefore againe he inviteth them, *Ver.* 3. *Encline your eare, and come unto me; heare, and your ſoule ſhall live.* They that neglect the market, are likely to ſtarve, and

and periſh for want of grace, and glorie: *Salvation is farre from the wicked, for they regard not thy Statutes*, ſayth *David*, *Pſal.* 119. 155. He that deſpiſeth Gods Ordinances, is farre from ſalvation. This is the fourth thing requiſite for the making of this bargaine with *Chriſt*, *ſc.* Diligence, and conſtancie in frequenting the houſe of ſale.

5. Direction Pay the full price.

Fifthly, He that would bargaine with *Chriſt*, muſt pay the price of it, to the worth of the commoditie, though it coſt him all that he hath. Now we come to the very price of the Iewell. A naturall man will thinke it too much, but the truth is, it is an excellent peni-worth; for he muſt part with nothing, but what he hath of his owne, and what he may well ſpare; *He goeth, and ſelleth all that he hath, and buyeth that field*, ſayth our Saviour, *Mat.* 13.44. Let no man thinke it deare, becauſe he muſt ſell all that he hath, before he can buy it of *Chriſt*; for, alas! what doth our Saviour meane by, *All that he hath?* but that which he hath of his owne; not his wealth, nor his wit, nor his life, (ſave onely in ſome caſes,) but all that he hath, that is, all his ſinnes, all his luſts, all his earthly members, his corrupt and vicious affections, his actuall tranſgreſſions: theſe he muſt needs ſell, theſe he may well ſpare, nay, theſe will be his utter ruine, if he ſell them not. See how the Lord expoundeth it himſelfe, *Ezech.* 18. 31. *Caſt away from you all your tranſgreſſions, and make you a new*

a new heart, and a new ſoule. Why will ye die, O houſe of Iſraell? We muſt not ſtand dodging with *Chriſt*, but part with our ſinnes freely, and we ſhall have a moſt bleſſed, and happie exchange.

6 Direction Prepare a fit veſſell to put it in.

Sixthly, To the making of this bargaine, there is another thing neceſſary, and that is, That wee muſt prepare a veſſell to put it in. When a man hath bought his commoditie, and payed the price of it, then he looketh for his wallet, or basket, or ſomething to carie it home in: ſo that all that come to this ſpirituall market, to bargaine with *Chriſt*, for this jewell of true ſaving grace, they muſt bring hearts emptie, and ready to receive it. *Open thy mouth wide, and I will fill it*, ſayth the Text, *Pſal.* 81. 10. Come hither, ſayth God, let me ſee thy heart, open the mouth of thy heart, that it may be fit to receive, and cary away this precious commoditie. See the practiſe of Gods people for this, this was *David's* practiſe, *Pſal.* 119. 11. *I have hid thy Word in my heart, that I might not ſinne againſt thee.* So the *Bareans*, *They received the Word with all readineſſe of minde, Acts* 17. 11. This was *Lydia's* practiſe, *God opened the heart of Lydia, that ſhee attended to thoſe things that were ſpoken by Paul, Acts* 16. 14. This was a piece of *Maryes* good houſewifery, *Luk.* 2. 51. *Shee kept theſe ſayings, and pondered them in her heart.* When we come to Gods Ordinances, we muſt have a ſpeciall care to prepare our

our hearts to that purpoſe, that we may be able to ſay with *David*, *Pſal.* 108. 1. *O God my heart is prepared*, or, *my heart is readie. My ſonne, give me thine heart*, ſayth *Salomon*, *Pro.* 23. 26. Yea, ſee how expreſly the Lord required it of old, *Deut.* 32. 46. *Set your hearts unto all the words that I command you this day*, (*i. e.*) here is ſaving grace offered to thee in this Ordinance, let me ſee thine heart, what haſt thou elſe to put it in? truſt not thy memory alone with it, but hide it, with *David*, in the middeſt of thy heart.

7. Direction A care to keepe it from looſing.

Seventhly, There muſt be a ſpeciall care, to keepe it from looſing, when we have it. If a man goe to market, on purpoſe to buy ſome precious jewell, which coſteth him all that he hath, he is undone if he looſe it by the way; *Heb.* 4. 1. Take heed of looſing the grace of God, let it not run out, as the word importeth; *Proove all things, and keepe that which is good*, ſayth the Apoſtle, 1 *Theſ.* 5. 21. *Bleſſed are they that heare the Word of God, and keepe it.* It is not the hearing of Gods Word, but the keeping of it, that is the way to true happineſſe. If a man buy never ſo good a peny-worth, if he looſe it by the way, it will never enrich him. Therefore after we have bought the commoditie, there muſt be a care to keepe it; let us knit up the mouth of our veſſell, by prayer, and meditation, that wee looſe not our treaſure.

Eighthly

8. *Direction*

2. *Branches.*

Eighthly and laſtly, A care to make a right uſe of it, both in regard of our ſelves, and others. This laſt direction, divideth it ſelfe into two branches.

1 Make uſe of it for our ſelves, &

Firſt, He that hath bought true ſaving grace, muſt labour to make uſe of it for his owne particular. Commodities are bought to be uſed; cloathes to be worne; meate to be eaten, &c. ſo when we goe to the market of Gods Ordinances, to get grace, we muſt have a care to practiſe what we know, *Jam.* 1. 22. *Be yee doers of the Word, and not hearers onely, deceiving your ſelves.* He that contenteth himſelfe with bare hearing, leaveth his markets undone, or, at leaſt hath loſt his commoditie. *If yee know theſe things, happie are yee if ye doe them,* ſayth our Saviour, *Ioh.* 13. 17. See the uſe that *David* would make of this precious commoditie, *Pſal* 119. 11. *I have hid thy Word in mine heart, that I might not ſinne againſt thee.* To make grace an Antidote or preſervative againſt ſinne, is the right uſe of it indeed. *Labour not for the meat that periſheth, but for the meat that endureth*, ſayth our Saviour, *Joh.* 6. 27. What ſhould we doe with meat but eate it? The beſt meate in the world, will never nouriſh, unleſſe it be eaten: and therefore ſayth the Prophet, *Come, buy and eate, and let your ſoule delight it ſelfe in fatneſſe.* Eating, and digeſting, is the end of buying food; and practiſe, the end of hearing. The want of this, was the fault of *Ezechiels*

zechiel's hearers: they came to the market, and ſeemed to buy good proviſion; but they wanted good ſtomackes to digeſt it; *They heare thy words, but they will not doe them*; their ſtomackes were cloyed before, they had gotten a ſurfet of covetouſneſſe, *Ezech.* 33. 31.

Branch 2. Diſpoſe of it for the good of others.

Secondly; A care to make a right uſe of it, in regard of others. Men do not buy commodities for their owne uſe onely, but alſo for their families, and neighbours: the maſter of a familie, buyeth proviſion not onely for himſelfe, but for his wife, and children, and ſervants; yea, if he be a kinde man indeede, he will invite his neighbours, and make them partakers of his good proviſion. *Vnto him that hath* (this care to employ it) *ſhall be given, and he ſhall have abundance*, *Mat.* 25. 29. But he that layeth it up in a napkin, and maketh no uſe of it, neither for himſelfe, nor the good of others, ſhall have it taken from him at laſt; and himſelfe be puniſhed, for want of making a right uſe of it, *ver.* 30. But every good man is of a quite contrary diſpoſition: obſerve it in, *Pſal.* 37. 30, 31. *The mouth of the righteous ſpeaketh wiſdome, and his tongue will be talking of judgement*. Whence cometh this? The Law of God is in his *heart, and none of his ſteps ſlide*. He that hath the law of grace ſetled in his owne heart, will not onely take heed to his owne wayes, but will labour alſo, to be an inſtrument of benefit, and good to others.

See

See an experiment of this, in two famous examples for this purpoſe. 1. That of *Davîd, Pſal.* 51. 13. *Then ſhall I teach thy wayes to the wicked, and ſinners ſhall be converted unto thee.* So ſee what the Lord ſayth of *Abraham, Gen.* 18. 19. *I know Abraham, that he will command his children, and ſervants, to keepe the way of the Lord.* He will not onely walke holily before God himſelfe, but alſo will doe his beſt endeavour, to reforme his familie, and put away iniquitie from his tabernacles. See the practiſe of this, in that *Samaritan* Convert, *Ioh.* 4. 20. when our Saviour had dealt effectually with her; ſee what a care ſhe had to impart this precious commoditie, for the uſe and benefit of others, ſhe ranne into the Citie, and ſayd to the men of that place, *Come, ſee a Man, that hath told me all that ever I did: Is not he the Chriſt?* She uſeth the beſt, and the moſt effectuall argument that ſhee could poſſibly thinke of, to bring them to *Chriſt.* She reports him to be a Man that could tell wonders; that ſhe might perſwade them to come unto *Chriſt*, and be wrought upon, as well as her ſelfe. Here is the right uſe of grace received, to employ it, not onely for our owne uſe, but alſo for the benefit, and profit, and comfort of others.

CHAP.

CHAP. IX.

Containing the ſecond Vſe of the poynt, &c. for Reprehenſion.

Vſe 2.

SEcondly, This ſerveth in the ſecond place, for Reprehenſion of diverſe ſorts of Chapmen, that come juſtly to be reproved in this regard.

1. Sort. Such as doe deſpiſe the place of ſale, or come not to the market.

Firſt, All popiſh, and prophane perſons amongſt us, that utterly reject Gods Ordinances, and deſpiſe, and contemne the Word faithfully preached, &c. theſe are ſuch as come not to the market, they frequent not the place of ſale, but eyther totally, or for the moſt part, abſent themſelves: *Yee will not come unto me, that yee might have life:* You might have grace, and ſpirituall life for your ſoules, if you would but come, and fetch it, *Ioh.* 5. 40. But your deſtruction is upon your ſelves, your blood will be required at your owne hands, you have even pined and ſtarved your ſoules, by your groſſe neglect of the market, where you might have had proviſion, and food for your precious ſoules; which are now, like to periſh for want of food, *Hoe, every one that thirſteth, come yee to the Waters,* &c. *Iſa.* 55. 1.

This

This is an evident ſigne, that they neither know the worth of grace, nor find the want of grace in themſelves, but like the Church here, thinke they are rich, and filled with goods, and ſtand in need of nothing, and know not, that they are wretched, and miſerable, and poore, and blinde, and naked; woe be to theſe rich, and full ſoules, for they are like to be ſent empty away, if they doe come; and ſure to periſh for ever, if they doe not come. Oh that all ſuch would lay to heart thoſe terrifying Texts of our Saviour, *Ioh.* 8. 47. *He that is of God, heareth Gods Word: yee therefore heare them not; becauſe yee are not of God.* It is a fearefull ſigne of reprobation, obſtinately to refuſe the hearing of Gods Word faithfully preached. Oh that all popiſh, and prophane perſons would conſider this: it is a fearefull ſigne they are none of Gods. The other heart-ſhaking place to this purpoſe, is that of our Saviour, *Ioh.* 16. 26. *My ſheepe heare my voyce, and follow me, and I give unto them eternall life.* This is the very eare-marke of a ſheepe of *Chriſt*, that he heareth Gods Word, and *Chriſts* voyce. It muſt needes therefore be the Character of a Goate, to refuſe, and reject it: there is no *medium* betweene ſheepe, and goates, *Mat.* 25. 31. and ſee the condition of the goates, that ſtand on the left hand of *Chriſt*, at the laſt day; heare thy wofull doome, (if thou be of that number) *Ver.* 41. *Goe yee curſed, into*

everlaſting fire, prepared for the Devill, and his Angels. Oh conſider this, yee that forget God, and refuſe to heare his voyce, leaſt one day *He teare you in pieces, when there is none to deliver you, Pſal.* 50. 22.

2. *Sort.* Such as miſpend their time there.

Secondly, Some come indeede to the market, but it is onely to looke about them, or conferre with their acquaintance, and ſo ſpend their time, in walking here, and complementing there, and never once cheapen the commoditie, that is there to be ſold: theſe are negligent, and careleſſe hearers. I have obſerved how ſtrangely men ſpend their time in the Church aſſemblies; ſome walking, and whiſpering; ſome jeering, and laughing; ſome ſleeping; ſome reading upon a booke, while the Miniſter is eyther praying, or preaching: doe ſuch men ſpend their time well at market? for ſhame ſleepe not at market: ſurely you may come to have your purſe picked, while you are aſleepe: certainly, the devill doth even watch for ſuch an opportunitie; while you ſleepe, the devill ſtealeth away your markets, and ſoweth tares in ſtead of the pure graine of true grace, which you might have had ſowen in your hearts, if you had watchfully and carefully attended. Take heede, and beware of careleſſe hearing: remember the *Bæreans* practiſe, in this caſe, for your imitation, *Acts* 17. 11. *They received the Word, with all readineſſe of minde*; they came, not onely to the place of ſale, but were very buſie in cheapening

Sleeping at market, dangerous.

cheapening the commoditie, which they meant to buy: woe be to all careleſſe hearers, that come to gaze, or talke, or ſleepe at Church, and ſo come to market, not to buy, but to looke about them.

3. *Sort.* Some aske the price onely, but bid nothing.

Thirdly, Some come, and ſeeme to harken, but receive nothing, all runneth beſides: theſe cheapen the commoditie, but bid nothing: theſe are never likely to bargaine with *Chriſt*; they onely would know the price of grace, and what it would coſt to become religious; but they meane not to practiſe any thing. Theſe were *Ezechiel's* Chapmen, *Ezech.* 33. 31. They came, and heard; they came to the market, and they asked the price, for they ſeemed to be very ſerious in hearing; but they would bid nothing; they would heare all, but doe nothing, but do rather reject a good bargaine, when it is offered, and thruſt it from them. Oh the wofull eſtate of theſe perſons, that doe caſt the Commandements of God behinde their backes, and come with a reſolution onely to heare and know, but doe nothing. *Be ye doers of the Word, and not hearers onely, deceiving your owne ſelves, Jam.* 1. 22. He doth utterly deceive himſelfe, that thinketh bare hearing will ſerve the turne, to bring him to heaven: it is not cheapening, but buying, and paying downe, that procureth this commoditie. See the wofull eſtate of all ſuch, ſet out in that Text of the Apoſtle, *Acts* 13. 48. *It was neceſſary that*

the Word of God, should be first preached unto you; but seeing that yee thrust it from you, and judge your selves unworthy of everlasting life; behold, we turne to the Gentiles: they judge themselves unworthy of such a precious jewell, that carelesly thrust it from them, and bid nothing for it. Here is the third sort.

4. *Sort.* Some bid fairely, but not the full price.

Fourthly, Some goe a little, and not onely cheapen the commoditie, but also bid fairely for it, but will not come to the price; they would have it under the worth, or not at all. These are such as are content to part with some sinnes, and doe many things, but will not be universall in their obedience. Now you know the price is, *All that we have*, *Mat.* 13. 44. He that will not part with every lust, and readily abandon every base corruption, is not fit to be a Chapman for *Christ*; he is but an Higler, or a dodging companion, that will have a thing quite under the worth, and at his owne rate, or else he will none of it; he cannot abide, to sell all that he hath. Such an one was *Herod*, *Mark.* 6. 20. He reverenced his person, and ministery, and heard him gladly, and did many things, but would not forgoe his incest. Such was *Iehu*, zealous in many things, but would not forgoe his Idolatry; he was loth to come off with the whole price. See how the Spirit of God reports it, 2 *King.* 10. 31. *But Iehu tooke no heede to walke in the Law of the Lord,*

with

with all his heart; for he departed not from the ſinnes of Ieroboam: This he kept as a ſweete morſell in his mouth, and would not forſake it. But a good Chapman is readie to give the whole price, will ſell all that he hath, that he may buy that field. This was the Apoſtles practiſe, *Acts* 24. 16. *Herein doe I exerciſe my ſelfe, to have alwayes a conſcience voyde of offence, towards God, and towards men.* So, *Heb.* 13. 18. *Pray for us, for we truſt we have a good conſcience, deſiring in all things to live honeſtly.* Such a Chapman was holy *David*, *Pſal.* 119. 6. *Then ſhall I not be confounded, when I have reſpect unto all thy Commandements:* here is the full price. But when a man is content to part with ſome ſinnes, but not with other; ſeemeth to make conſcience of ſome duties, but is utterly careleſſe in regard of others; he doth but ſcotch with God, he is but a dodging companion, he is not a fit Chapman for *Chriſt*, unleſſe he will ſell all that he hath, and buy that field. Here is the fourth ſort of bad Chapmen. They bid faire, but when they come to ſtake downe, they will have ſomething abated of the full price, or elſe no bargaine: and ſo theſe goe away emptie.

Fifthly, Some bid faire, and are readie to promiſe the full price, but when they come to pay, they revoke the bargaine, and goe backe with their word, and will not ſtand to their promiſe: theſe are Apoſtata's,

5. Sort. Some promiſe the full price, but doe after revoke it.

that doe seeme to be wrought upon, but fall off againe at last, and renounce the bargaine: so these Chapmen fall off, for want of constancie, these, notwithstanding all their vowes, and promises, returne, *like the dog to his vomit, and the sow,* that was washed, *to her wallowing in the mire,* 2 *Pet.* 2. 22. So these *returne to folly, Psal.* 85. 9. Oh the wofull estate of these persons, unlesse they repent, and *doe their first workes,* they are never likely to bargaine with *Christ,* but fall off from God, by inconstancie, and fickleneſse; and so, *The later end of these men, was worse then the beginning: And they had better never to have knowne the way of righteousnes,* then thus shamefully to *depart from the holy Commandement:* they were better never to have bidden one peny, then promise the whole price, but immediately revoke it.

6. Sort. Some want hearts to receive it.

Sixthly, Some want an heart to receive the Word; their hearts are eyther left at home, or filled with other trash, that there is no roome to receive grace: these leave their commoditie at market, for want of a vessell to put it in: their hearts are gone after their covetousneſse, or rent in pieces with the thoughts, and cares of this life, and so they goe home againe, utterly unfurnished of this precious commoditie; eyther for want of a vessell, or at least, roome to receive it, forgetting *David's* practise, *I have hid thy Word in my heart*; or the Lords owne admonition, *Set your hearts to all these words*

Deut.

Deut. 32. 46. Theſe are another ſort of bad Chapmen, that leave their commodities at market for want of cariage; contrary to the Lords expreſſe command, to this purpoſe, *Deut.* 6. 6. *Theſe words which I command thee, ſhall be in thy heart,* &c.

Seventhly, Some are forgetfull, and loſe hearers, that ſeeme to bid faire, and to receive the commoditie, but looſe all, before they get home. Theſe looſe all their labour, as well as the reſt. Theſe forget to tie up the mouth of their hearts, by ſome holy prayer to God; and ſo looſe by the way, as they returne home; contrarie to that adviſe of the holy Ghoſt, *Heb.* 4. 1. *Let us feare, leaſt at any time, a promiſe being made unto us, of entring into reſt, any of you ſhould ſeeme to come ſhort,* or ſuffer it to runne out, as the word ſignifieth. A commoditie is bought to no purpoſe, if there be not a care to preſerve, and keepe it from looſing, when wee have it. 1 *Theſ.* 5. 21. *Prove all things, and keepe that which is good*; 1. keep it in memorie, labour, not to forget it: 2. Keepe it in affection, love, and embrace it. 3. Keepe it in practiſe, with all ſpeed, and diligence ſet about the performance of it. But contrarie hereunto is the practiſe of many, who ſeeme to heare with ſome good affection, for the preſent, but immediately their hearts are coole, and they are ſtraight of another temper, and the complaint of theſe men is onely of their memorie, they have the worſt memories that

7. *Sort.* Looſe their commoditie.

ever had any, but when the matter commeth to be throughly ſifted, the fault is in their affections, and not in their memorie; like a man that having loſt his markets by the way, or left them behinde him, complaineth of his wallet, or basket, that had an hole in it: whereas the truth is, it was his careleſneſſe, and not his forgetfulneſſe; becauſe when the wallet commeth to be viewed, and made uſe of for other things, it holdeth well enough: ſo mens memories retaine other vanities ſtrongly enough, onely they forget that which ſhould doe them good in regard of their ſoules: theſe unjuſtly lay the blame upon their memories, whereas the fault indeede is in their hearts, and affections. Here is another ſort of bad Chapmen, ſuch as looſe their commodities.

8. *Sort.* Some are robbed of their commoditie, as they returne home.

Eighthly, There is yet another ſort, that are juſtly to be reproved, though they ſeeme not to be in ſo great fault, as the former; and they are ſuch as are robbed of their commodities, as they returne home. Theſe are ſuch as ſeeme very honeſt hearers, and doe many things, yea, ſeeme to take much delight in approaching to God; but in time of temptation, they fall away, they are quite dryed up, with the ſcorching heate of perſecution; they are ſet upon by the way, and the devill taketh away that ſeede of grace, that was ſowne in their hearts, and ſo at laſt, they returne home, not onely emptie of grace, but wounded with ſinne. Our Savi-

our

our ſeemeth to ſet out ſuch market-folke, *Mat.* 13. 32. *When tribulation or perſecution ariſeth, becauſe of the Word,* then *by and by, they are offended*, and ſo come home wounded with Sathans aſſaults. Me thinketh ſuch as are driven off by the heate of perſecution, are juſt like unto ſuch Chapmen, as goe to the market on foote, in a hote ſummers day, and put their markets in their boſomes, but being ſet upon by the heate of the Sunne, they unbutton their doublets to get ayre, and ſo looſe their commodities; ſo many ſet upon good duties, in their owne ſtrength, and ſo at laſt are driven off from the ſervice of *Chriſt*, by the heate of perſecution. Here is the eighth ſort.

Ninthly, Another ſort are quarrelling Chapmen, that will have the commoditie at their owne price, or elſe they will fall out with the party that ſelleth it, and ſetteth the price too deare (as they thinke:) Theſe are ſuch hearers, as cannot abide to part with their ſinnes, and yet hope to goe to heaven, as ſoone as the beſt: they make account, they can ſerve God, and ſinne too; God, and *Mammon* too; God, and the devill too; God, and their bellies too; and therefore when a Miniſter telleth ſuch corrupt perſons, they muſt ſell all that they have, they are readie to fall out, and fight with him; *They bleſſe themſelves in their owne hearts, and ſay; I ſhall have peace, though I walke after the ſtubbornneſſe of mine owne heart;*

9. *Sort.* Some are quarrelling Chapmen, that fall out with the partie that ſelleth it.

heart; I hope to goe to heaven without halfe this adoe: theſe are quarrelling Chapmen. Such an one was *Herod*, he putteth *Iohn* in priſon, becauſe *Iohn* would not bate him an ace, not a peny in the matter of *Herodias*, *Mark. 6. It is not lawfull for thee to have her*, ſayth *Iohn*. No, ſayth *Herod*: If I may not have my brother *Philips* wife, thou ſhalt not have thy libertie: here was a quarrelling Auditor. There are too many ſuch as theſe in the world, at this preſent. If a Man of God, be faithfull to *Chriſt*, and tell them, they muſt part with their luſts, or elſe have no part in *Chriſt*, nor intereſt in heaven, though he proove it never ſo ſubſtantially, yet they will hate him, and ſpite him for this, becauſe he ſetteth too high a rate upon this precious commoditie of true ſaving grace. Iuſt ſuch a Chapman was *Ahab*, ſee how he quarrelleth with *Elijah*, and with *Michajah*: obſerve it, how he greets that faithfull Prophet *Elijah*, 1 *King*. 21. 20. *Haſt thou found Me, O mine enemie!* Why? what was the matter? he knew, he was readie to chide him for taking away *Naboth's* Vineyard, he ever looked when he ſhould heare him ſay, *Thou haſt ſold thy ſelfe to worke evill in the ſight of the Lord*, and haſt ſhed the innocent blood of honeſt *Naboth*. So what was his quarrell to *Michajah*? 1 *King*. 22. 8. *There is one Prophet more, but I hate him, becauſe he never propheſieth good of me, but evill*: He ſelleth his Sermons too deare, I cannot abide

abide him, if he doe not comply with the reſt, ſend him to priſon, and feed him with the bread of affliction, untill *Ahab* returne. Here is unjuſt dealing, when men will have a commoditie at their owne rates, or elſe quarrell with him that ſelleth it.

10. Sort. That cry downe the market.

Tenthly and laſtly, There is another ſort, that doe utterly cry downe the market. What need ſo much Preaching, and ſuch running after Sermons? there was never good world, ſince ſo much preaching came up, &c. Theſe doe even cry downe the market, and will neither goe to Gods Ordinances themſelves, nor ſuffer others to frequent them. Theſe are abſolutely the worſt of all that I have yet mentioned. They are enemies to Gods people, *becauſe they follow the thing that is good:* Oh that ſuch would conſider the folly, and abſurditie of their opinion, and practiſe, and withall, the great danger that they are in, while they ſo continue. Let them ſeriouſly conſider of theſe two places of Scripture; the one is, *Phil.* 1. 28. *And in nothing be terrified by your adverſaries, which is to them, a token of perdition, but to you of ſalvation, and that of God.* All that oppoſe Gods people, for frequenting Gods Ordinances, and the ſpirituall market of *Chriſt*, are ſonnes of perdition, (like the great Antichriſt their Father) and the very tokens of perdition, are even ſtamped upon them. The other place, for this purpoſe, is that of the Apoſtle, *Acts* 13. 10.

See

See what *Paul* that Man of God ſayth there to that limme of Sathan, *Elymas* the ſorcerer, that ſought to turne away the Deputie from the faith, and endeavoured, eyther to cry downe the market, or at leaſt to keepe away the Deputie. *Oh thou full of all ſubtiltie, and miſchiefe, thou childe of the Devill, doeſt thou ſeeke to pervert the ſtraight Wayes of the Lord?* &c. Wilt you neyther goe to the market thy ſelfe, nor ſuffer others? O thou childe of the Devill!

CHAP. X.

Containing the two laſt Vſes of the poynt, &c. for Conſolation; and alſo for Exhortation, and Direction.

Vſe 3. For comfort to ſuch as earneſtly deſire true ſaving grace.

THirdly, If all that would have true ſaving grace, muſt buy it of *Chriſt*; This ſerveth for the ſingular comfort, and conſolation, of ſuch as verely ſuppoſe themſelves deſtitute, and utterly voyde of true ſaving grace; but yet, doe even heartily long for it, and moſt eagerly hunger, and thirſt after it; let all ſuch know, that true ſaving grace is at the diſpoſe of *Chriſt Jeſus*, he is the Chapman

man that ſelleth it. What greater comfort then this, to know that true grace, is at the diſpoſe of thy Saviour? Indeede, if thou didſt ſtand in neede of a thing, which was wholly at Sathans diſpoſe, thy caſe was terrible; but now for thy comfort, conſider, that as thou canſt not be ſaved without grace, ſo this true ſaving grace is at the diſpoſe of *Chriſt Jeſus*, who is the moſt excellent Chapman that ever was knowne, or heard of. Conſider the reaſons of the poynt: He is a Chapman of a moſt ſweet diſpoſition; He is very well ſtored, with all kinde of precious, and heavenly treaſures; and He is no reſpecter of perſons; He thinketh never a whit the worſe of thee, for thy povertie; nay, He eſteemeth ſo much better of thee, becauſe thou art ſenſible of thy ſpirituall penurie; and then, how freely doth He part with his commodities? How cheape doth he ſell, to ſuch as are truely humbled? He requireth nothing of thee, but what thou mayeſt well ſpare; He will give thee beautie, for aſhes; robes, for rags; onely ſell all thy ſinnes, and part with thy luſts, (that otherwiſe would keepe thee out of heaven) and aſſure thy ſelfe then, He will never breake with thee for price, though thou haſt neither money, nor money-worth, yet he will beſtow this excellent commoditie upon thee, and deſireth onely to finde thee emptie, and hungry: doe but hunger and thirſt after it, and it is thine

It is Chriſt that ſelleth it, who is ſo rare a Chapman as you have heard.

thine owne. And therefore all you that feele any want of true ſaving grace, goe to *Chriſt* for it; and aſſure your ſelves, you cannot be ſo readie to deſire it, as he is to beſtow it; nor ſo forward to aske, as he is to give, *Mat.* 7. 7. *Aske, and yee ſhall have; ſeeke, and you ſhall finde; knocke, and it ſhall be opened.* Nay, farther, he is ſo readie to heare thee, that he will prevent thy requeſt, and petitions. *Iſa.* 65. 24. *It ſhall come to paſſe, that When they call, I will anſwere; and while they are yet ſpeaking, I will heare.* Doeſt thou ſee (*Luk.* 15.) how readie the old man was to cloath the tattered Prodigall? God is ſo readie to helpe his children: *Chriſt* is ſo readie to cloath and refreſh his poore members. Yea, for thy farther comfort, conſider the fidelitie of this Chapman; aſſure thy ſelfe, he will not deceive thee, he cannot deny himſelfe; thou mayeſt ſafely repoſe thy confidence in him, for matter, and meaſure, and time; aſſure thy ſelfe, he will deale kindly, and faithfully with thee; yea, he will *never faile thee, nor forſake thee.* This for Comfort, and Conſolation.

4. *Vſe.* Exhortation and Direction to get grace for our ſelves,

Fourthly and laſtly, For Exhortation, and Direction. *If any lacke wiſedome, let him aske it of God,* ſayth the Apoſtle, *Iam.* 1. 5. ſo ſay I, If any lacke true ſaving grace, let him buy it of *Chriſt*; goe to *Chriſt* for grace at the firſt, yea, and goe to *Chriſt* for a farther increaſe of true grace; ſee thy want

want of grace, labour to know the worth of grace, hunger and thirſt after it, frequent the Ordinances, &c. and aſſure thy ſelfe, the God of all grace ſhall be with thee. But of this in the firſt uſe. But that which I eſpecially deſire to preſſe at this preſent, is to exhort, and direct, ſuch as deſire grace, not onely for themſelves, but alſo even for others; godly neighbours, that would have others religious, as well as themſelves; godly maſters, and parents, that would put away iniquitie from their tabernacles; and deſire to have ſaving grace wrought in the hearts of their children, and ſervants. This was godly *Ioſuah's* care, and pious reſolution, *Ioſh.* 24. 15. *I, and my houſe, will ſerve the Lord.*

Now for Direction to ſuch as are thus graciouſly affected, and lovingly diſpoſed towards others, in generall, I ſay. Let ſuch conſider, that they muſt buy it of *Chriſt*, for themſelves, and their families. What they ſhould doe for themſelves, I have alreadie ſhewed: and what they ſhould doe for their families, I will now endeavour to manifeſt. Thus then,

And for others.

I Direction generall. Bring them to the market.

Firſt, In the generall, you muſt have a care to bring them to the market. When ſome of your familie want new things, you uſually take them to the market, that they may be fitted for the purpoſe. This is the generall Direction, bring them to the market, ſee that thy children, and ſervants doe con-

conſtantly frequent the Church aſſemblies; *Iſa.* 55. 1. *Hoe, every one that thirſteth, come yee to the waters.* Doeſt thou thirſt after the ſalvation of thy wife, or children, or ſervants? O then bring them to the waters, pray earneſtly to God for them, but withall, bring them to the publike Ordinance. It is the ſafeſt buying things, (eyther for our ſelves, or our families) in the publike Market place. Bring thy children, and ſervants to Gods houſe, and Ordinances. It is not enough, to be conſtantly there our ſelves, unleſſe we bring our children, and ſervants with us. See upon what proofe I ſpeake it, *Deut.* 31. 11, 12. *When all Iſrael ſhall come to appeare before the Lord thy God, in the place which he ſhall chooſe; Thou ſhalt reade this Law before all Iſrael. Gather the people together, men, women, and children, and the ſtranger that is within thy gates, that they may heare, and learne to feare the Lord thy God,* &c. So then this is the firſt thing in the generall; doe not content thy ſelfe to come alone to Gods Ordinances, but alſo bring thy children, and ſervants with thee: for God will not ſay unto thee, in that caſe, as he did to *Adam, Where art thou?* but as unto *Cain, Gen.* 4. *Where is thy Brother?* So, where is thy wife? and where are thy children, and ſervants? What make they abroad about fooliſh vanities, when they ſhould be preſent here in the Church aſſemblies? When they ſhould be making markets

kets for their ſoules ? Command them to keepe the way of the Lord, as *Abraham* did, *Gen.* 18. 19. When thou commeſt out of thine owne houſe, with a purpoſe to goe to Gods houſe, ſay unto thy familie, as, *Iſa.* 2. 3. *Come, let us goe up to the houſe of the Lord, and he will teach us of his wayes, and we will walke in his pathes.* This is ſweet muſicke in the eares of God Almightie, when we thus ſtirre up one another to love, and unto good workes. Thus in the generall.

2. *Direction* In ſpeciall, prepare them before hand.

Secondly, Doe thy beſt endeavour, to fit, and prepare them before they come to Gods publike Ordinances; labour to *plow up the fallow ground of their hearts, Jer.* 4. 3. When you have a purpoſe to take your children abroad to market, you cauſe them to make preparation, and to put on faire cloathes, and not to come abroad in naſtie, or filthie apparell. Doe ſo in this caſe, helpe them to put on the wedding garment of due preparation; have a care to pray with them, and for them. Thus *Paul, Rom.* 10. 1. *My hearts deſire, and prayer to God for Iſrael is, that they might be ſaved.* Doe thy beſt, to prepare, and fit them: for, according to the meaſure of our preparation, will be (for the moſt part) our profit. Oh therefore take paines with them in private, by godly adviſe, and counſell, catechiſe, and inſtruct them, teach them before they come to the market, how to lay out their money; eſpecially, forget not to pray with

them, and for them, that they may ſpeed well, and proſper in making holy markets for their ſoules.

2. *Direction* Bring them with thee, leſt they trifle away their time.

Thirdly, bring them along with thee: and neither ſend them before, nor let them ſtay behind thee: For, alas! children, and youth, being ſent to the market alone, will play by the way, and trifle away their time, untill the market be done. And therefore ſaith *David*, *Pſal.* 42. 4. *When I went with the multitude, I led them to the Houſe of God.* Not as the practiſe of ſome is, that ſay; well, I will goe to Church, wife, make haſte, and come away; ſhe ſtayeth a great while, before ſhe be ready, and the children and ſervants as long after her, that the market is almoſt done, ere the whole family come in. No, thou ſhouldeſt rather ſay, *Iſa.* 2. 3. *Come, let us goe up to the houſe of the Lord*, and labour to ſee, that thy children and ſervants may be ready, as ſoone as thy ſelfe; that they may ſay unto thee; as ſome did to *David*; *Come*, Sirs, *let us goe up to the Houſe of the Lord*, *Pſalm.* 122. *I was glad when they ſaid unto mee, let us goe up to the houſe of the Lord:* this did him good at heart, to bee ſo excited and exhorted.

4. *Direction* See that they ply their buſineſſe, and minde their markets.

Fourthly, See that they minde their buſineſſe, and ply their markets, when they are come: let them not ſtand, and looke about them, or laugh, or talke, as too many doe; ſleepe, as ſome doe: have an eye to your children

children, and ſervants, while they are preſent in the Church aſſemblies, that their cariage may bee ſuch, as becommeth thoſe, that are in the ſpeciall preſence of God Almighty. You know children are apt to trifle away their time, let ſlip the opportunitie of making their markets: Beſides, they may ſoone come to have their purſes picked, or be couſened, and cheated of their mony: there is that old Serpent, the Devill, that watcheth his opportunity to diſappoint them, and doe them a miſchiefe, therefore I ſay, as, *Luk.* 8. 18. *Take heed how you heare.*

5. Direction Examine them when they come home, what markets they have made.

Fifthly, To make them the more carefull, and warie, you muſt conſtantly examine them, (when they come home,) what markets they have made, and how they have laid out their money: this after reckoning, will make them diligent, and heedfull. So when they come from the Church, the market of their ſoules, examine them what they have learned, and what they remember, encouraging them, if they doe well, and ſhew care, and diligence; but blaming, and reproving them, if they bee careleſſe. This was the practiſe of our Saviour, *Mark.* 4. 13. *Perceive you not, or doe you not underſtand this Parable? How then ſhall you underſtand all Parables?* And chap. 8. 21. *How is it that you underſtand not?* And how often doth hee aske them? *Underſtand yee this Parable? &c.* And

withall, you muſt whet upon them, in private, that which hath beene taught in the publike miniſtery of the Word, *Deut.* 6.6,7. *Theſe words which I command thee, ſhall bee in thy heart, and thou ſhalt teach them diligently to thy children, and ſhalt talke of them, when thou lyeſt downe, and when thou riſeſt up:* preſſe it upon them by private inſtruction, teach them how to uſe their markets, when they come home, how to apply this, and how to make uſe of that particular, for their owne good. And thus have I briefely ſhewed how we may helpe our children and ſervants, to bargaine with *Chriſt*, for true ſaving grace.

6. Directio Prayer unto God, for his bleſſing upon the bargaine.

Sixthly and laſtly, Be ſure thou accompany all the reſt of thy procedings, with humble, earneſt, and heartie prayer unto God, for his bleſſing upon their endeavours, for *Paul planteth, and Apollo watereth, but God giveth the increaſe*, ſaith the Apoſtle, 1 *Cor.* 3.6. *God opened the heart of Lydia, that ſhe attended to thoſe things that were ſpoken by Paul, Acts* 16. 24. Goe to God by prayer therefore, before thou goe with thy familie to the market of their ſoules, and beſeech him to make good his promiſe to thee, *Deut.* 30. 6. *ſc.* to *circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God.* It is not amiſſe, to imitate old father *Iacob*, when he ſent his deareſt *Benjamin* into *Ægypt*, (becauſe elſe they muſt not ſee the mans face, except their brother

brother bee with them) see how the holy Text reporteth it, in *Gen.* 43. 11.13, 14. *If it must be so now, thus doe, take the best fruits of the land, in yours hands; and bring the man a present, &c.* yea, ver. 13. *Take also your brother, and arise, and goe unto the man,* and see what followeth, ver. 14. *And God Almighty, shew you mercy before the man, that he may send away your other brother, and Benjamin.* Here was, first the use of all honest lawfull endeavours, and then prayer unto God for his blessing upon their journey; the old man had more confidence in his prayers, then his presents. So when we have given our children, and servants the best direction that wee are able, let us ever conclude all with prayer to God for his blessing, for *He is that Father of lights, from whom commeth every good, and perfect gift, Iam.* 1.17. *Yea, of him, and through him, and from him, are all things, to him bee honour, and glory, now, and for ever:* it is the conclusion of the Apostle, *Rom.* 11.36. Thus through the good hand of God upon me, I have finished this point, wherein I have shewed; That all that would have true saving grace, must buy it of *Christ.* In handling of which point, I have shewed; Why wee must doe it, and how wee must doe it, and also how much they are too blame that doe it not; and lastly, I have shewed some few directions, how wee may, not onely make this golden pur-

chaſe our ſelves, but alſo direct, and aſſiſt ſuch as are committed unto our charge.

Now my humble and heartie requeſt is, to the God of all grace, for his bleſſing upon theſe unworthy labours; And that as the paines, through Gods aſſiſtance, have beene mine: ſo the profit, and comfort of them may redound unto Gods people; and all glory to God.

FINIS.

THE SOVLES DELIGHT IN GODS TABERNACLES.

A Treatiſe, ſhewing the excellency of Time ſpent in the duties of God's ſolemne worſhip and ſervice.

Inſtances in the chiefe of them,

viz. { *Prayer*, *Word*, and *Sacraments*.

The neceſſitie and utilitie of ſeaſonable, conſtant, and abundant exerciſing thoſe duties, with Motives, and Directions about the right performance of them.

Laſtly, the chiefe uſurpers and miſpenders of precious time are diſcovered; with apt remedies againſt each of them.

PSA. 84. 1. *How amiable are thy Tabernacles, ô Lord of Hoſts!*
VERSE 4. *Bleſſed are they that dwell in thine Houſe*, &c.
PSA. 26. 8. *I have loved the habitation of thine Houſe*, &c.

By *William Harriſon*, Mr. of Arts, and Miniſter of the Goſpell at *Canwicke* neare *Lincolne*.

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The beſt ſpent time.

Chap. I.

Pſalme 84. 10.

For a day in thy Courts is better then a thouſand.

THis Pſalme, (beſides the Title of it) conſiſteth eſpecially of theſe 3. parts:

1. An emphaticall Narration, or Propoſition; from *ver.* 1. to *ver.* 8.
2. The Pſalmiſts earneſt petition; from *ver.* 8. to the laſt.
3. The Peroration, or apt concluſion; in the laſt verſe.

Diviſion, and parts of the Pſalme.

1. In the firſt part, the Pſalmiſt doth emphatically depainte, or ſet out theſe three particulars.

1. The

1. The beautie of *Gods* Tabernacle, his Houſe, and Ordinances, *v.* 1.
2. The Prophets earneſt and ardent affection to them, *ver.* 2.
3. A deſcription of the happie eſtate of ſuch as had liberty to frequent them; ſet out in ſundry particulars; to *ver.* 8.

2. We have the Pſalmiſt's earneſt requeſt, in the 8. and 9. verſes.

1. Darkely and implicitely propounded.

2. Proſecuted and enforced by ſundry arguments; eſpecialiy in the tenth and eleventh verſes.

This verſe, whereof the words that I have read are a portion, doth containe two ſpeciall arguments, whereby *David* enforceth his earneſt deſire, to enjoy the liberty of Gods Courts, and Tabernacles.

1. Is drawne from the worth and excellency of the time ſo ſpent, in the words of our Text.

For a day in thy Courts, is better than a thouſand.

2. From the dignity of the perſons, that ſo ſpend their time. The meaneſt office there, is better than the higheſt employment other where: even the place of a *doore keeper*

keeper there, *is better than to dwell in the Tents of wickedneſſe.*

So that the words which I have read, do containe in them an argument or ſpeciall reaſon, why *David* longed ſo much after the Courts of God. The Coherence.

And the argument is drawne *a Comparatis*, by comparing time ſpent in Gods ſervice, with time ſpent otherwiſe: there is a broad difference, a thouſand to one. So that if you aske *David*, why his ſoule longed ſo ſore for Gods Courts? He anſwereth; becauſe, *A day in Gods Courts is better than a thouſand.*

Before we come to receive that inſtruction which the words afford us, it is neceſſary for mee to unfold the meaning of the words. And herein there is no great difficultie, but only for me to ſhew you, what is meant by the *Courts of God* in this place. So then, by *the Courts of God David* doth not meane the outward fabricke, or frame of Gods Courts, but hee hath ſpeciall reſpect to the duties of Gods worſhip and ſervice, and the exerciſes of religion performed there by Gods people. So that we may conceive *Davids* meaning, as if hee had ſpoken more largely thus; O Lord of Hoſts, I am now a baniſhed man, debarred of the liberty of thine Houſe and ordinances, I cannot joyne with thy people, in the duties of thy publike worſhip, nor ſerve thee in the *beautie of holineſſe*. O Lord I pray

pray thee reſtore me againe, for ſo highly doe I prize all things appertaining to thy publike worſhip and ſervice, that I thinke them onely happy, that have free liberty to frequent them; and therefore doe envie the very Sparrowes, which have more liberty in this, then I have: and that ſo much the rather, becauſe I value that time, which is ſpent in thy ſervice, before all other time a thouſand fold. This is the ſenſe. Let us now conſider of the Doctrine, *viz.* This; That time ſpent in Gods ſervice, is abſolutely, and incomparably the beſt ſpent time. Even *a day* ſpent in the duties of Gods ſolemne worſhip and ſervice, *is better then a thouſand* dayes ſpent otherwiſe.

Doctrine 1. That time ſpent in Gods ſervice, is the beſt ſpent.

Hereupon it is, that the Saints of God have ſpent ſo much time in the duties of Gods worſhip, and ſervice, and exerciſes of religion; as in holy meditations, preaching, praying, hearing, &c. See it in examples. Let us begin with *David*. Oh how great a part did he ſpend in Gods ſervice! ſee, *Pſal.* 119.97. *O how I love thy Law! it is my meditation continually.* Hereupon it is that hee beginneth the day with prayer, *Pſal.* 5.3. *Early in the morning will I direct my prayer unto thee, and will looke up*; yea, not only in the morning, but even at noone, and night too, *Pſalm.* 55.17. *Evening, and morning, and at noone will I pray, and cry aloud:* yea, and this not for a fit, or ſpurt only, but conſtantly, even every day, *Pſ.* 145.

1. *Proofe.* By the practiſe of Gods people.

Davids piety.

Every

Every day will I praiſe thee, and bleſſe thy name for ever and ever: yea, as if this were too little, he would be at this worke ſeven times in a day upon occaſion, according to that we reade, *Pſal.* 119. 164. *Seven times a day doe I praiſe thee, becauſe of thy righteous judgements*; beſides this, as if the day were too little, he would ſometimes borrow ſome part of the night for this purpoſe, *O Lord, I cry in the day time, but thou heareſt not; and in the night ſeaſon alſo I am not ſilent.* He would, upon occaſion, ſpend night and day in theſe holy courſes, yea, and as if all this was not yet enough, he would be at it againe at midnight, *Pſalm.* 119. 62. *At midnight will I ariſe, to give thankes unto thee, becauſe of thy righteous judgements.* And why all this, but only to teach us thus much, that time ſpent in Gods ſervice is abſolutely the beſt ſpent time, this appeareth (by his practiſe) to be his opinion. Hereupon it is, that *Daniel* ſpent ſo much time in prayer, and thankſgiving; and that not onely in time of ſafety, but alſo in time of apparent hazzard, *Dan.* 6. 10. *When Daniel knew that the writing was ſigned, he went into his houſe, &c. and kneeled upon his knees, three times a day, and prayed, and gave thanks before his God, as he did afore time.*

Pſalm. 22. 2.

Daniel.

Where we ſee, Firſt, That this was *Daniel's* practiſe; *ſc.* to pray, and give thanks to God three times a day, upon his knees, in his chamber, with his windowes open towards

wards *Ierusalem*: this was his usuall, and constant practise heretofore. And Secondly, that he did so still, as openly, and as solemnly, and as frequently, as he did before, notwithstanding the danger of the Kings Decree. And Thirdly, that he knew that the writing was signed, and sealed to this purpose; all which surely he would never have done, if he had not beene fully perswaded of the truth of this Doctrine, which we have now in hand, *&c.* That Time spent in Gods service, is absolutely the best spent time.

Mary Magdalen.

Thirdly, This appeareth by the practise of *Mary Magdalen*, or Sister of *Martha*, whereof we may read, *Luk.* 10.39,40,41, 42. Where wee see, that notwithstanding her great love to our Saviour, and the desire that she had to give Him the best entertainement, she could; yet she layeth all other businesses aside, and *Sitteth her downe at our Saviours feete, to heare his words*, saith the Text, *ver.* 39. In the time *Martha* was very busie, to prepare entertainement for our Saviour, and thought her sister in great fault, to leave her thus to serve alone, and would not put to her helping hand; yea, she thought her case so good, that she durst herein appeale to our blessed Saviour, *Ver.* 40. *Lord, doest thou not care, that my sister hath left mee to serve alone?* bid her that she helpe me, (*i. e.*) Is it not an unreasonable thing, that I should doe all, and she sit

ſit here at thy feete, and doe nothing? yea, and if ſhe have no more love, but to put me to all this, yet I wonder, that thou haſt no more care, but ſuffer her ſo idlely to ſpend her time, when I have ſo great need of her helpe; Lord, *Bid her therefore that ſhe helpe me: Sub judice lis eſt.* Now ſee our Saviours anſwer, and obſerve his ſentence, *ver.* 41. 42. *Martha, Martha, thou careſt and art troubled about many things: But one thing is needfull, Mary hath choſen the good part, which ſhall not bee taken from her.* Where wee may ſee, 1. That *Mary* ſaith nothing, our Saviour himſelfe apologizeth for her; 2. That hee blameth *Martha*, for too much care, even in ſo good a worke, as that was, *ſc.* to give entertainement to our bleſſed Saviour. 3. That hee doth directly juſtifie the godly practice of *Mary*, in taking that opportunity to heare his Word; as if that was the only *one thing needefull.* Which doth plainely evince, *ſc.* that even in the judgement of our Saviour; Time ſpent in Gods ſervice, in hearing, *&c.* is the beſt ſpent time, and to be preferred farre before any other time whatſoever.

In this regard alſo it was, that holy *Paul* ſpent ſo much time, and tooke ſo much paines, in praying, and preaching upon all occaſions. Obſerve that ſpeech of his to this purpoſe, *Rom.* 15. 19. *So that from Ieruſalem, and round about unto Illyricum, I have fully preached the Goſpell of Chriſt:* Pauls diligence.

yea, he was content to ſpend his deareſt life in this cauſe, *Acts* 20.24. *My life is not deare unto me, that I may finiſh my courſe with joy, and fulfill the Miniſtery, that I have received of the Lord Ieſus; to teſtifie the Goſpell of the grace of God:* yea, and when he was preaching upon occaſion, being to depart on the morrow, *He continued his ſpeech untill midnight*, ſaith the Text, *Acts* 20. 7. Hereupon alſo was that godly reſolution of the Apoſtles, *But we will give our ſelves continually to prayer, and to the miniſtery of the Word*, *Acts* 6. 4. (an excellent patterne for all faithful Miniſters,) And why all this, but only to teſtifie the truth of this Doctrine, which wee have in hand, namely, that of all other, that is the beſt ſpent time, that is ſpent in Gods ſervice.

Laſtly, our bleſſed Saviour.

Laſtly, To this purpoſe obſerve the practiſe of our bleſſed Saviour *Chriſt Ieſus*: it appeareth by his daily practiſe, that he was of this opinion. Hereupon it is that he ſpent ſo much time in preaching, praying, and ſuch like exerciſes of religion; nay, his whole life was nothing elſe but a reall and exact practiſe of piety: after hee had taken upon him his propheticall office, ſee with what unwearied induſtry hee proceeded this way; *Ieſus went about, teaching, and preaching the Goſpell of the kingdome, and healing every ſickneſſe, and every diſeaſe among the people*, ſaith the Evangeliſt, *Matth.* 9.35. Hee went about doing good

good continually this way: see what hee could say of himselfe, *I ever taught in the Synagogues, Ioh.* 18. 20. And againe, *I sate daily with you, teaching in the Temple, Mat.* 26.55. Yea, to this purpose it is, that wee reade, *Luk.*6.12. *That he continued all night in prayer to God:* and afterwards upon occasion, wee read that hee spent three whole dayes together in prayer, and preaching, according to that we finde, *Mar.*8.2. *I have compassion upon the multitude, because they have now beene with me three dayes, &c.*

We may observe. 1. That the multitude had now beene with our Saviour 3 dayes together, to heare him preach. 2. They must needs spend some time also in going and comming to this end. 4. That hee had compassion upon them, and would rather worke a miracle in feeding them, then suffer them to fainte by the way, &c. So that by the practise of our Saviour it appeareth evidently, that time spent in Gods service, is absolutely the best spent time.

CHAP. II.

Containing the Reasons of the point.

Reason.

NOw the reason of the point is especially three-folde.

1. In regard of God.
2. In respect of our selves.
3. In regard of others.

In respect of God.

I Waves.

In regard of God, Time spent in his service, must needs be the best spent, 1. Because it is spent with Him; 2. To Him, 3. For Him.

It is spent with God.

Time spent in Gods service is the best spent, because it is spent with God. Wee account that time well spent, that is spent with our deareſt friends; that time is very pleasant and delightfull to us: now God is our best friend, and therefore time spent with him, must needs bee the best spent. Now that God is with his servants thus busied, observe it, *Matth.* 18. 20. *For where two, or three are gathered together, in my Name, there am I in the midst of them.* O happie company, where *Christ* himselfe is in the midst! Thus he encourageth his Disciples, when he sendeth them out to preach the Gospell; *Matth.* 28. 20. *Goe, and teach all*

all Nations, &c. teaching them to observe all things, whatsoever I have commanded you, and loe I am with you alwayes, even unto the end of the world. Time spent in the speciall presence of *Christ*, must needs bee the best spent time: but time spent in Gods service, is spent in the speciall presence of *Christ* (so that a man may say with *David*, while he is so employed, *Nevertheless, I am continually with thee, Lord*, *Psal.* 73. 23. and therefore time spent in Gods service, must needs be the best spent.

2. Because time spent in Gods service, is spent to God, that is, to his pleasure, to his contentment, he is marvellously delighted with it; *In these things I delight*, saith God, *Ier.* 9. 24. And *with such sacrifices God is well pleased:* it is an excellent place to this purpose, *Heb.* 13.15,16. *By him let us offer the sacrifices of praise to God continually: And to doe good, and to communicate, forget not:* as if he had said; doe not forget to spend your time in duties of pietie to God, and charity to men, for *for with such sacrifices God is well pleased*, saith the Apostle. It is time spent for Gods pleasure, *&c.*

2
To Gods pleasure.

3. Because, Time spent in Gods service is spent for God, that is, for his honour and glory, which is the supreame end of all, 1 *Cor.* 10.31. *Whether ye eate, or drinke, or whatsoever yee doe* (howsoever yee spend your time) *doe all to the glory of God:* This

3
For his glory.

is the chiefe end of our creation, *Iſa.* 43.7. *For my glory have I created him*, ſaith the Lord, *O come let us worſhip, and fall downe, and kneele before the Lord our Maker*, ſaith the Pſalmiſt, *Pſal.* 95. 6. O let us employ our time ſo, as may be moſt for Gods glory: now time ſpent in holy duties (in well doing,) is ſpent to Gods glory, *Herein is my Father glorified, that ye bring forth much fruit*, ſaith our Saviour, the more fruitfull we are in good duties, the more glory redounds to God. This ſhould make us *abundant in the worke of the Lord.* Hence is that ſpeech of our Saviour, *Matth.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes*; (ſpend much time in Gods ſervice, and become patternes for others) why ſo? *And glorifie your Father which is in heaven*; (*i. e.*) this doth much glorifie your heavenly Father. So, *Phil.* 1. 11. The Apoſtle prayeth, that *they might bee filled with the fruits of righteouſneſſe*; and marke the reaſon, *which are by Ieſus Chriſt, to the glory and praiſe of God*; ſo that time ſpent in Gods ſervice, is ſpent for his glory. Now lay all theſe three together, and they will make a ſtrong twine to confirme this truth, like *Solomons* threefold cord, which is not eaſily broken, That time which is ſpent with *God*, or in his preſence: 2. and to his pleaſure, and delight: and thirdly, for his glory, muſt needs bee the beſt ſpent time; but ſo is all that time, that

1 *Cor.* 15. laſt.

Eccleſ.

is

is ſpent ſincerely in GODS ſervice; and therefore time ſpent in Gods ſervice, muſt needs be the beſt ſpent time. Thus in regard of God.

Secondly conſider, it is the beſt in regard of our ſelves.

2. Time ſpent in Gods ſervice, is the beſt ſpent time, in reſpect of our ſelves;

1. It is moſt for our credit.
2. For our profit.
3. For our pleaſure.
4. For our comfort, in life and death.

2. *Reaſon.* In reſpect of our ſelves.

1. Time ſpent in Gods ſervice, is moſt for our credit. God will ever make good his promiſe, 1 *Sam.* 2. 30. *Them that honour me I will honour: and they that deſpiſe me, ſhall be lightly eſteemed.* See what the Holy Ghoſt ſaith, of thoſe *Bocreans*, (that received the Word with all readineſſe of minde, and ſearched the Scriptures daily) *Acts* 17. 11. *Theſe were more noble, then thoſe in Theſſalonica*, ſaith the text, And why ſo? Wherein did their chiefe Nobility appeare? *ſc.* in their outward quality, they had this ſpirituall excellency, to regulate their hearing by the Word; In that *they received the Word with all readineſſe of minde*, as appeareth in the words following, *and ſearched the Scriptures daily, whether thoſe things were ſo.* Every religious godly perſon, that ſpendeth much time in Gods ſervice, is a noble perſon, in Gods account. It was one of *Solomons* titles of

Moſt for our credit.

honour, to be called, *The Preacher*, one that spent much time in Gods service, and in teaching others, *Eccles.* 1. Yea, and see how *David* glorieth in this, that he was Gods servant, one that spent much time in Gods service, *Psal.* 116. 16. *O Lord, truly I am thy servant: I am thy servant, and the son of thy handmaid.* Lo, a mans greatest honour, *&c.* to bee Gods servant, to shew, that time spent in Gods service, is the most for a mans credit, and therefore the best.

2
For our pleasure.

2. Time so spent affordeth the most sound solid pleasure; all other pleasures are but vaine, and mad mirth, in comparison of this; This will *satisfie a mans soule, as with marrow and fatnesse*, as *David* speakes. See what pleasure Gods servants have taken in this, *I esteemed the words of his mouth more then my necessary foode*, saith *Job*, *Iob* 23. 12. O what pleasure and sweetnesse did *Iob* finde in the Word of Gods mouth! it was sweeter and more pleasant in taste, then his appointed or necessary foode: It did him more good, then his meate and drinke.

Much sweetnesse in Gods service.

So likewise, see it in *David*, *Oh how I love thy law, it is my* meditation continually, *Psalm.* 119. 97. *How sweet are thy words unto my taste? sweeter then honey unto my mouth*; *Ver.* 103. So likewise to *Ieremiah*, chap. 15. 16. *Thy words were found, and I did eate them*: and how did they taste? *They were unto me the very joy, and rejoycing of my heart*, saith the Prophet. Yea, so it was

was to *Paul*, *Rom.*7.24. *I delight in the Law of God, according to the inner man.* But above all, obſerve that ſpeech of our Saviour, *Joh.* 4. 34. There you ſhall finde, that our Saviour at that time was hungry and thirſtie, and the Diſciples were gone to the City to buy meate; in the meane time, commeth a woman to draw water, and our Savionr tooke that opportunity to inſtruct her, and convert her to God, yea, and was ſo ſerious in it, and ſo much delighted with it, that when the Diſciples come with meate, they ſay unto him, *Maeate*, *Ver.*33. See what he anſwereth, *I have meate to eate, Which yee know not of*, and then explaineth the meaning, *Verſe* 34. *My meate is to doe the will of Him that ſent mee, and finiſh his worke.* Lo, this was his very meate, it did him more good, Hee found more ſweetneſſe in it, and ſo farre preferred it before his meate and drinke, ſo that (if our mouth be not out of taſte) time ſpent in Gods ſervice hath the moſt pleaſure in it, and therefore, in that regard, is the beſt ſpent time.

3 Moſt profitable.

Thirdly, Time ſpent in Gods ſervice is the moſt full of profit, every way, both for body and ſoule, *Godlineſſe is profitable unto all things*, ſaith the Apoſtle, (1 *Tim.*4.8.) *having the promiſe of the life that now is, and alſo of that to come.* This is *the good and the right way*, as *Samuel* calleth it, 1 *Sam.* 12. 24. It is that *one thing needfull*, as our Saviour

our himſelfe calleth it, *Luk.* 10. 42. This is the only thing, the very boone that *David* would begge at Gods hands, *Pſalm.* 27.4. *One thing have I deſired of the Lord, that I will ſeeke after.* But one thing *David?* ſurely it is ſome rare thing, ſome extraordinary profitable matter. What is it? *That I may dwell in the houſe of the Lord, all the dayes of my life, and behold the beautie of the Lord, and to enquire in his Temple.* This is *Davids* one thing, *ſc.* that hee might ſpend all the greateſt part of his life in Gods ſervice; he knew the benefit, and the profit of it. He might well ſay then, as, *Pſalm.* 23. 6. *Surely goodneſſe and mercy ſhall follow me all the dayes of my life.* Time ſpent in Gods ſervice, is the only way to procure ſafety and profit, both for body and ſoule, 1. There is ſafety in this courſe, even when their ſeemeth to be moſt danger, *Hee that looſeth his life for Chriſt's ſake, ſhall be ſure to finde it, Mat.* 16. Yea, ſee that excellent promiſe, *v.* 11. of this Pſalme; *The Lord will give grace, and glory, and no good thing will he withhold, from them that walke uprightly.* Let no man think that Religion is the High-way to danger and beggery; No, no, It is the only ſafe way, and the moſt profitable. An excellent place to this purpoſe, is, that we have, *Exo.* 34.24. Where the Lord enjoyneth that all the Males ſhould appeare before him thriſe in the yeare at *Ieruſalem*, (as if all the Males in *England* were to appeare thriſe in the yeere before

And ſafe for body.

before God at *London*) Now whereas a man would think that this was very dangerous, in regard of invaſion from their cruell neighbours, that might take the opportunity to ſet upon their borders, in the abſence of all the Males: Now mark what the *Lord* promiſeth in that caſe, *No man ſhall deſire thy land:* ſuch an envious, covetous, malicious thought, ſhall not once enter into their heart, as to thinke, Now we have a fit opportunity to invade *Iſrael.* So the equity of this promiſe remaineth ſtill: Time ſincerely ſpent in Gods ſervice, bringeth ſafety with it; or, if any danger, or outward hurt come, in this caſe, God will diſpoſe it for our good. Rather then *Daniel* ſhall looſe by his time ſpent in Gods ſervice, the Lord will keepe him in ſafety in the Lions denne, and ſend his Angels to ſhut the Lions mouthes, that they may not hurt him, as wee ſee, *Dan.* 6. Marke that ſpeech of the King to him, *Verſe* 20. *O Daniel, ſervant of the living God, Is thy God (whom thou ſerveſt continually) able to deliver thee from the Lions?* Is there ſafety in the ſervice of thy God? See how *Daniel* anſwereth, according to the event of it, *Ver.* 22. *My God hath ſent his Angell, and ſhut the Lions mouthes, that they have not hurt me.* Lo, what impregnable ſafety in Gods ſervice. So *Daniel* 3. What danger were the three noble *Iewes* in? But ſee how God made good that promiſe, (*Iſa.* 43. 2.)

Safety in Gods ſervice example of it.

When

When thou paſſeſt through the waters, I will be with thee, &c. *when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. Our God whom we ſerve is able to deliver us,* ſay they, *Dan.* 3.17. and the event ſhewed as much, *Ver.* 25. ſaith the King, *I ſee foure men walking in the midſt, and they have no hurt, and the forme of the fourth, is like the Sonne of God,* God is able to keepe the fire from hurting (if he pleaſe) even thoſe that walke in the midſt of it. And mark what is ſaid of theſe men, *Verſe* 27. *That they were ſuch, upon whoſe bodies the fire had no power, nor was an haire of their head ſinged, neither were their coates changed, nor the ſmell of fire had paſſed on them,* Oh admirable fruit of faith! Oh ſtrange effects of piety! who would not confeſs, that time ſpent in *Gods* ſervice, is the beſt ſpent time, when he ſeeth and conſidereth that there is ſuch admirable profit and ſafety in it? Nay, he that doth conſcionably ſpend time in Gods ſervice, may be ſure he *ſhall want nothing that is good, Pſal* 34.10. So that ſuch a man may boldly ſay with *David, Pſalm.* 23. 1. *The Lord is my Shepheard, I ſhall not want.* The greateſt Monarch under heaven (without piety) cannot ſay ſo much; yea, *Bleſſed is the man that feareth the Lord;* (and ſpendeth much time in his ſervice) *for riches and plentiouſneſſe ſhall be in his houſe,* if God ſee it to be good for him, *Pſal.* 112. 1,2. Thus for the body.

Then

2 And Soule.

Then for the ſoule. Hee that ſpendeth time in Gods ſervice, *Shall never periſh, but have everlaſting life, Ioh.* 3.16. Yea, hee that ſpendeth time in Gods ſervice, doth follow the adviſe of our Saviour, *Ioh.*6.27. ſc. *To labour for that meate that periſheth not, but endureth unto everlaſting life*; and with *Mary, chooſeth the better part, which ſhall never be taken from him, Luk.*10.42. Yea, this is chiefely, and eſpecially beneficiall for the ſoule. See an excellent promiſe to this purpoſe, *Iſa.* 55. 3. *Encline your eare, and come unto me, heare, and your ſoule ſhall live.* And, *I will make an everlaſting covenant with you, even the ſure mercies of David, Ver.* 4. This is the maine thing to be regarded, in point of profit. For, *What is a man profited, if he ſhall gaine the whole world, and looſe his owne ſoule?* ſaith our Saviour, *Matth.* 16. 26. See an experiment of this, in that rich man, *Luk.* 12. 19, 20. that had goods laid up for many yeares, but could not ſecure his ſoule, no, not for a night, but God ſaid unto him, *thou foole, this night ſhall they fetch away thy ſoule, and then whoſe ſhall theſe goods bee, which thou haſt provided?* And this is the caſe of every man, that ſpendeth his time to get riches, inſtead of Gods ſervice, *Ver.* 21. *So is every one that gathereth riches for himſelfe, and is not rich towards God*; For, *What hope hath the Hypocrite, though hee hath gained, when God ſhall fetch away his ſoule? Iob* 27. 8. When ſuch are ready to *call to the*

the mountaines to fall upon them, and the hills to cover them, from the preſence of the Lambe, Revel. 6.16. *Then ſhall the godly lift up their heads with joy, becauſe their redemption draweth nigh.* So that by this it appeareth evidently, that time ſpent in Gods ſervice hath the moſt profit in it every way, both for body, and ſoule. Oh the difference betweene time ſpent in Gods ſervice, and in the neglect of it! Give mee leave to conclude this branch of the Reaſon, with that excellent place, in *Iſa.* 65. 13, 14. *Thus ſaith the Lord, Behold! my ſervant ſhall eate, and yee ſhall bee hungry; behold! my ſervant ſhall drinke, but yee ſhall be thirſty;* behold! my ſervant ſhall rejoyce, *but yee ſhall bee aſhamed; Verſe foureteene behold! my ſervant ſhall ſing for joy of heart, and yee ſhall cry for ſorrow of heart, and ſhall howle for vexation of ſpirit, &c.* A ſweete cordiall for GODS ſervants; but terrible to the wicked, that neglect his ſervice.

4 Moſt full of comfort in life and death, &c.

Fourthly, and laſtly, I told you, that time ſpent in Gods ſervice, hath the moſt comfort in it; the very time it ſelfe, ſo ſpent, is full of comfort, the very joy and rejoycing of a mans heart. But eſpecially this will afford us comfort at our death, and at the day of judgment. 1. For our death bed nothing will afford us ſo much comfort then, as this, if a man can ſay with the Apoſtle, 2 *Cor.* 1. 12. *Our rejoycing is this, the Teſtimo-*

Teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſedome, but by the grace of God we have had our converſation in the world; Time ſincerely ſpent in Gods ſervice, wil aſſure a man, that when he dyeth, he ſhall goe to heaven, 2 *Cor.* 5.1. *Wee know that if this earthly houſe of this tabernacle ſhall be diſſolved, we have a building of God, not made with hands, eternall in the heavens.* Three ſingular examples I will give you for this. 1. That of *Hezekiah*, *Iſa.* 38.2. When the Prophet greeteth him with that heavie tydings, ſaying, *put thy houſe in order, for thou ſhalt dye, and not live.* What was it that did afford him comfort, in that caſe? That you ſhall ſee, was the conſideration of his well ſpent time. *Remember, Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.* Lo, the chiefe ground of comfort in death, is the conſcience of a well led life. So that of the Apoſtle, 2 *Tim.* 4. 7, 8. *For I am now ready to be offered, and the time of my departure is at hand*, ſaith the Apoſtle, *v.* 6. Now ſee, what it was that did afford him comfort in that caſe. Surely, conſideration of the right and religious ſpending of his time. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith; henceforth there is laid up for me a crowne of righteouſneſſe.* Hee that would have the like comfort in his death, muſt have a care to

ſpend

ſpend much time in Gods ſervice in his life time. Oh, *let me dye the death of the righteous*, ſaith wicked *Baalam, and let my laſt end be like his*; he meaneth in regard of ſweetneſſe, and comfort, *Num.* 23.10. This is the deſire of many. Now the way to obtaine this, is to live the life of the Righteous. This appeareth laſtly, by the example of our bleſſed Saviour, when hee had finiſhed his courſe, how ſweetely doth hee conclude? *Iohn* 17.4,5. *I have glorified thee on the earth, I have finiſhed the worke which thou gaveſt me to doe*; (*i. e.*) I have ſpent my whole life in thy ſervice, it hath beene my *meate to doe the will of thee my heavenly Father*: Yea, ſee the ſweet fruit of this: *And now, ô Father, glorifie thou me with thine own ſelfe, with the glory which I had with thee before the world was.* See here the way to have hope, and comfort in death. Hee that would have glory with God in heaven; muſt glorifie God here on earth. Hee that would be aſſured, that he ſhall ſpend his time with God in heaven, in eternall glory; muſt firſt ſpend his time in Gods ſervice here on earth. Grace on earth, is the way to glory in heaven. And thus you ſee alſo, that time ſpent in Gods ſervice, is the beſt, not onely in regard of God, but alſo in reſpect of our ſelves.

3 In regard of others,

Thirdly, and laſtly, I told you, that time ſpent in Gods ſervice, is beſt ſpent, in regard of others: it redoundeth not only to Gods glory,

glory, and our owne good, but it alſo extendeth to the good of others, eſpecially, thoſe that are in any kind of diſtreſſe. Time ſpent in Gods ſervice, is the beſt way, both to prevent danger, and to remove it. Conſider the danger and miſery of GODS Church, both at home and abroad: danger of famine, danger of ſword, danger of peſtilence: Now what better remedy to prevent theſe dangers, then time ſpent in Gods ſervice, in prayer, and faſting, &c? See this in the practiſe of the *Ninivites, Ionah* 3. The danger was great, for, *Yet fortie dayes, and Niniveh ſhall be deſtroyed,* ſaith the Lord, *ver.* 4. Well, ſee how they prevented this fearefull danger; How did they ſpend their time? That you may ſee, *Ver.* 5. 6. *They believed God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, to the leaſt of them; Yea, and word came to the King himſelfe, who aroſe from his Throne, and layd his Robe from him, and ſate in Aſhes; and made proclamation throughout the Citie, that neither man, nor beaſt ſhould drinke water, nor taſte any foode, but bee covered with ſackcloth, and cry mightily unto God, &c. Who can tell whether God will turne, and repent, &c. that wee periſh not?* (*i. e.*) If any thing will prevent our deſtruction, this will doe it. Now ſee the event; *Ver.* 10. *And God ſaw their workes, &c.* He ſaw how they ſpent their time, *and God repented of the evill that he had ſaid, that he*

hereby wee may doe good to others.

would doe unto them, and he did it not: ſo that time ſpent in Gods ſervice, is the beſt way to prevent danger. Yea, and ſecondly, It is the beſt way alſo to remove it; oh the miſeries of Gods people in *Germany*, and in this land alſo, ſome by famine, ſome by peſtilence; our wit, is too ſhallow; our ſtrength too weake, our purſe too empty, to relieve them: if any thing we have can doe them good, it muſt be our prayers, and the right and religious ſpending of our time. Alas! time ſpent in ſinning, in ſwearing, in drunkenneſſe, this provoketh the eyes of Gods glory, and incenſeth his wrath againſt us: but time ſpent in Gods ſervice, is the way to helpe them, and our ſelves in this caſe. And for the farther help of our unbeleeving hearts, in this high point, conſider,

Threefold proofe of it.

1. Gods owne direction:
2. The Churches practiſe;
3. Our owne experience.

1. The Teſtimony of God himſelfe.

1. We have the Teſtimony of God himſelfe. See an excellent place to this purpoſe, 2 *Chron.* 7. 13, 14. Where the Lord himſelfe putteth a caſe of danger, and preſcribeth the remedy. 1. *If I ſhut up heaven, that there bee no raine,* (and this you know was our very caſe lately) or, *if I ſend peſtilence among my people,* (and this is our caſe, even for the preſent, there have beene (and ſtill are) ſundry places in this kingdome infected with the peſtilence) here is the danger. Well; what is the beſt courſe that Gods

Gods people can take to remove ſuch a judgement? how ſhould we doe to helpe thoſe that are in this wofull eſtate? That the Lord himſelfe ſheweth plainely, *v.* 14. *If the people that are called by my Name, ſhall humble themſelves, and pray, and ſeeke my face, &c.* that is, ſpend time in my ſervice, then ſee the admirable fruit of this, *then will I heare from heaven, and forgive their ſinnes, and heale their land.* Time ſpent in Gods ſervice is the beſt way to remove a judgement from our ſelves, or others. This is a courſe of Gods owne preſcribing.

2. This is the judgement and opinion of the Church, and State wherein we live, and our Religious Governours, and ſuch as are in authority. Hereupon it was, that in the laſt great Plague, there was a generall Faſt proclaimed, and appointed to bee celebrated throughout the whole kingdome, that we might ſeeke God by prayer and faſting, for the ceſſation of that ſore judgement of the Peſtilence. And why this, but only to ſhew, that even our gracious Soveraigne, and ſuch as are in authority in our Church and State, are verily perſwaded, that time ſpent in Gods ſervice, is very effectuall and availeable to take away the Peſtilence.

2. The Teſtimony of the Church, and State.

3. It appeareth by experience, what admirable ſucceſſe we have had in this caſe, wee have found by experience often the worth of this courſe, either for preventing,

3. Experience.

or removing a judgment: as in that yeare, 1625. and ſundry other times both before, and ſince, the Lord hath made good unto us that precious promiſe, *Iſa.65.24. It ſhall come to paſſe, that when ye call, I will anſwer; and while yee are yet ſpeaking, I will heare:* for while we were yet praying, and faſting, the Lord was intreated of us. So that even in this regard alſo, time ſpent in Gods ſervice is abſolutely the beſt ſpent time. So that a godly religious man, that ſpendeth much time in Gods ſervice, ſhall prevaile more, either for preventing, or removing a judgement from the land, then an hundred others: he is the only man that muſt deliver the Ileland, according to that in *Iob* 22. 30. *He ſhall deliver the Iland of the Innocent* or (as is well noted in the Margent.) *The Innocent ſhall deliver the Iland, and it is delivered by the pureneſſe of thine hands.* It is the purity of hearts and hands, and time ſpent in Gods ſervice, that muſt helpe in this caſe: for otherwiſe, we know that *God heareth not ſinners, but if any man bee a worſhiper of God, and a doer of his will* (if any delight to ſpend time in GODS ſervice) *him he heareth,* ſaith the blind man, *Iob.9.31.*

CHAP.

CHAP. III.

Containing the first Vse of the point, viz. for Instruction.

1. IS it so, That time spent in *Gods* service, is absolutely the best spent time? The knowledge of this truth doth lead us on to the knowledge of other precious truths to this purpose, for our instruction;

Vse 1. For Instruction.

1. Hence then it followeth, that time spent in sinning, or in the Devils service, must needs bee the worst spent time; time spent in swearing, lying, stealing, wantonnesse, drunkennesse, yea in covetous carking and caring, *&c.* is the worst spent time that can bee: it is quite opposite and contrary to that which is spent in Gods service; and therefore, as that is the best, so on the contrary, this must needs bee the worst spent time that can bee. It is the worst in every respect, 1. In respect of God, 2. In regard of our selves. 3. In respect of others.

The worst spent time.

1. Time spent in sinfull courses is the worst spent time, in respect of God Himselfe, 1. Not with God, but *without God in the world*, and *without Christ*, according to that of the Apostle, *Eph.* 2. 12. *That at that*

1. In respect of God. 1. Without God.

time, yee were without Chriſt, being Aliens from the common-wealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world, where the Apoſtle ſpeaketh of the time that they had ſpent in the ſtate of nature, according to the Prince of the aire, after the luſts of the fleſh, &c. *Ver.* 2. 3. Now ſee how wofully and fearefully hee concludeth, as touching all that time, that is ſo ſpent, namely, That it is time ſpent without *Chriſt*, without the Pale of the Church, wirhout promiſe, without hope, and laſtly, without God in the world: no time better ſpent, then that time which is ſpent with God, and therefore no worſe time, then that which is ſpent without God. Thus *Cain* ſpent his time, after hee had ſlaine his brother *Abel*, *He went out from the preſence of the Lord*, ſaith the Text, *Gen.* 4. 16. and this is a chiefe branch of the eternall puniſhment of the wicked in hell. They ſhall bee puniſhed with everlaſting perdition, *from the preſence of God*, ſaith the Apoſtle, 2 *Theſ.* 1. 9. Hereupon was that earneſt and importunate ſute of *David*, *Pſa.* 51. 11. *Caſt me not, Lord, out of thy preſence*, to intimate untous, what a woful thing it is to be without God, or to be caſt out of his preſence.

2. To his diſhonour.

2. Time ſpent in the devils ſervice (in vicious courſes) is it not ſpent for God, but againſt him; not for his glory, but to his diſhonour; *Thou that boaſteſt of the Law, through*

through breaking the Law, diſhonoureſt thou God? ſaith the Apoſtle, *Rom.* 2. 23. Time ſpent in the breach of Gods Law, is ſpent unto Gods diſhonour, robbeth God of his honour and glory, that is due unto him; and therefore the worſt ſpent time that can be.

Thirdly, Time ſpent in ſinning is not ſpent to Gods pleaſure, but the contrary, it doth even provoke the eyes of his glory, *Iſa.* 3. 6. *Their tongue, and their doings are againſt the Lord, to provoke the eyes of his glory*; yea the Lord is not only offended at it, but even grieved and wearied with time ſo ſpent: How can a child ſpend his time worſe, then in grieving and breaking the hearts of his loving Parents? This is the very caſe of all theſe that ſpend time in vicious courſes. Obſerve it, *Iſa.* 7.13. *Is it a ſmall thing for you to wearie men, but yee will weary my God alſo?* O wofull thing, to weary and grieve God with our ſinfull courſes! *Fortie yeares long was I grieved with this generation*, ſaith the Lord, *Pſalm.* 95.11. *I am broken with their whoriſh heart, which is departed from me*, *Ezec.* 6. 9. Yea, his very heart is broken with the griefe of it, as the Prophet ſpeakes, *Ier.* 23. 9. Yea, the Lord is *oppreſſed with our ſinnes, as a cart is preſſed with ſheaves*: it is the Holy Ghoſts expreſſion, *Amos* 2.13. Yea, the Lord is ſo farre from being well pleaſed, or delighted with it, that on the contrary, hee

3. Not to his pleaſure but to his griefe.

hateth and abhorreth it; yea, he ſmiteth his hands together, in deteſtation of it, I *have ſmitten my hands at thy diſhoneſt gaine*, ſaith the Lord, *Ezec.* 22.13. the Lord will not ſpare that man (which ſo ſpendeth his time, but his *wrath and jealouſie ſhall ſmoke againſt him, to blot his name out from under heaven*, *Deut.* 29. 20.

2. In regard of our ſelves.

1. It is the worſt ſpent time that can be, in regard of our ſelves, for there is neither profit, nor credit, nor ſafety, nor pleaſure, nor comfort in it; but the contrary to all theſe, as is eaſie to manifeſt in ſundry particulars.

1. No profit but loſſe.

1. Time ſpent in the devils ſervice, is the worſt ſpent; becauſe there is no profit in it, a man is alwayes on the looſing hand; now this is moſt evident, that all ſinfull courſes are unfruitfull, and unprofitable courſes, *Have no fellowſhip, with the unfruitfull workes of darkneſſe*, *Epheſians* 5. 8. All ſinfull workes, are both workes of darkeneſſe, and unfruitfull workes: hence that of the Apoſtle, *Rom.* 6. 21. *What fruite had ye in thoſe things, whereof yee are now aſhamed?* Obſerve the confeſſion and expreſſion of every true penitent, according to that wee reade, *Iob* 33. 37. God looketh upon men, and if any ſay, *I have ſinned, and perverted that which is right, and it profited me not.* Every true convert is able to tell you, out of his experience, that all ſinfull courſes are unprofitable courſes in concluſi-

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on, for they looſe Gods favour, they looſe their intereſt in *Chriſt*, they looſe the comfort of a good conſcience, they looſe their ſoules, *Matth.* 16.26. and in a word, they looſe heaven: theſe are the fruits of time ſpent in ſinning. Iudge then if all ſuch bee not damned looſers in the end, unleſſe they repent ſpeedily, and turne to God. Againe, there is no true pleaſure, but vanity and vexation of ſpirit. Take the ſinne of uncleanneſſe, which ſeemeth to have the moſt pleaſure in it, and you ſhall finde at laſt there is no pleaſure in it, but the gall of bitterneſſe, *In the end it biteth like a Serpent, and hurteth like a Cockatrice.* See a notable place for this purpoſe, *Pro.* 5. where the Wiſeman, diſſwading from the ſinne of uncleanneſſe, *Ver.* 8. *Remove thy way farre from her, and come not nigh the doore of her houſe,* and then ſee what excellent arguments He uſeth to this purpoſe, *Verſe* 9. 10, 11. *Leſt thou give thy honour to others, and thy yeeres to the cruell:* there is loſſe of credit, *Leſt ſtrangers be filled with thy wealth, &c.* (there is loſſe of goods and outward eſtate. Thus ſinne bringeth beggery) *And thou mourne at laſt, when thy fleſh and thy body is conſumed,* (there is loſſe of pleaſure and comfort) and ſay, How have I? Oh how have I miſpent my time, in the ſervice of ſinne and Sathan! Oh let us ſtrive to ſee this in time, and labour to prevent it. Laſtly, there is no ſafety but death and danger in

2. No pleaſure, nor credit, nor comfort.

Nor ſafety.

in it, for *the wages of ſinne is death*, *Rom.*6. 23. The like I might ſay in regard of others: but this is enough, to prove that time ſpent in ſinning, is abſolutely the worſt ſpent time, for body and ſoule.

2. *Inſtruct.* For Humiliation, that wee have ſpent ſo little time in Gods ſervice, and ſo much in the ſervice of ſin and Sathan.

Secondly, For Humiliation, Seeing time ſpent in Gods ſervice is the beſt ſpent time, This ſerveth to teach us, what cauſe wee have (even the beſt of us) to be humbled, that we have ſpent ſo little time in the duties of Gods ſervice; and have beene ſo laviſh and prodigall of our precious time, in other things. For. 1. What a great deale of moſt precious time have we ſpent, before our converſion, before we ſpent (in effect) any time at all in Gods ſervice? All the time of our unregeneration, hath beene utterly ſpent in the ſervice of ſin and Sathan; wee were vaſſalls to the *Prince that ruleth in the ayre, the ſpirit that now worketh in the children of diſobedience*, *Epheſ.* 2. 2. Now conſider, what a lamentable thing it is, that a man, (that is made for Gods glory, and chiefely for his worſhip and ſervice) ſhould ſpend twentie, thirtie, fortie, and ſome fiftie yeeres in the ſervice of ſinne and Sathan, before hee begin to ſerve God at all, or ſo much as once thinke of the maine end for which hee was made, and ſent into this world? Alas! by nature wee are ſo farre from any deſire to doe God ſervice, that, on the contrary, we hate him, and oppoſe, and ſet our ſelves againſt him, and in effect doe nothing

nothing dayly, but even fight againſt God: for indeed, there is a direct and an expreſſe enmitie betweene God and us, by nature; as appeareth by that ſpeech of the Apoſtle, *Rom.* 5. 10. *For if, when wee were enemies, we were reconciled to God, by the death of his Sonne, &c.* Wee are children of wrath by nature, and we doe even ſtudie enmity, and rebellion againſt the Lord; yea, notwithſtanding the vow and covenant, that wee have made in our Baptiſme, *ſc.* that wee would continue *Chriſt's* faithfull ſervants, and ſouldiers, unto our lives end; yet alas! notwithſtanding we daily diſhonour God by our vicious lives, and live in the apparent breach of his bleſſed and holy Commandements. In our naturall eſtate wee doe not ſo much as once perceive the *things of the Spirit of God*, for they are *fooliſhnes* unto us, neither can we know them, becauſe *they are ſpiritually diſcerned*, as the Apoſtle ſheweth, 1 *Cor.* 2. 14. No, no, alas! wee are ſo farre from ſpending time in Gods ſervice, that we ſpend it in working the will of the fleſh, and in heatheniſh luſts. This the Apoſtle intimateth, 1 *Peter* 4. 3. *For the time paſt of our lives may ſuffice us, to have wrought the will of the Gentiles, when wee walked in laſciviouſneſſe, luſts, exceſſe of Wine, revellings, banquetings, and abominable Idolatries*; Loe! here the Apoſtle ſheweth, how wee ſpend our time uſually before our converſion, not in work-

Not onely before our converſion.

working the will of God, but the will of the *Gentiles*; not in the ſervice of God, but in the ſervice of the fleſh, and of the devill; for drunkenneſſe, and idolatry are ſuch. Thus vainely and fooliſhly doe we ſpend our time by nature, yea, this is not the eſtate of ſome few odde ones, that are of an extraordinary evill nature; but it is the condition of all, even of the beſt. The holy Apoſtle confeſſeth thus much of himſelfe, and of all true beleevers (before their converſion) *Titus* 3. 3. *For we our ſelves were ſometimes fooliſh, diſobedient, ſerving diverſe luſts, and pleaſures, living in malice, hatefull, and hating one another*, ſayth the Apoſtle. So that if we ſeriouſly conſider this, we have reaſon every one, to cry out of himſelfe, in this reſpect, as the Pſalmiſt did in another caſe; *Pſal.* 73. 22. *So fooliſh am I, O Lord*, by nature, *and ignorant, I was as a beaſt before thee!* Or elſe with the Apoſtle, *Rom.* 7. 24. *O wretched man that I am!* what a woefull wicked wretch have I beene, that have ſpent ſo much time in the ſervice of ſinne and Sathan, and ſo little in the ſervice of the Lord, my Maker, and Redeemer!

2. *Conſider.* But alſo, even ſince our calling.

Secondly, Beſides this, we have much more cauſe to be humbled, and with *Job*, even to *Abhorre our ſelves in duſt and aſhes*, if we conſider how much precious time we have, and daily doe miſ-ſpend, even ſince our converſion. Alas! how little time doe we yet ſpend in Gods ſervice; *The time*

paſt

paſt of our life might ſuffice, 1 *Pet.* 4. 3. It is enough (and too much) that all the time wee have ſpent before our converſion, is wholly miſ-ſpent; but that we ſhould bring more wrath upon us daily, by miſ-ſpending our time ſtill, is much more grievous. *It is now high time to awake out of ſleepe*, and with all diligence, inſtantly to ſerve God, night and day. It is ſtrange, that an heathen perſon ſhould enter into ſo divine and heavenly a conſideration, about the miſ-ſpending of precious time. Sometimes, doing nothing; ſometimes, matters of the By; and ſometimes, evill. But alas! how little then doe we ſpend, *Benè agendo?* Let us but conſider how much time we ſpend, in eating, and drinking; and then how much in ſleeping, walking, talking, ſporting, working; but how little time have we then for reading, hearing, praying, &c. a lamentable thing if rightly conſidered. A loving Father ſendeth his ſonne to the Vniverſitie, to get learning, and he when he commeth there, ſpendeth his time in other By-matters, and impertinencies, ſo much time ſpent at Taverne, ſo much in Recreation, ſo much in walking abroad, and ſo much in complementing with, and entertaining of his acquaintance; but little or no time in ſtudie, &c. What ſayth the Father, at his returne after many yeares? He cryeth out, ſurely my ſonne hath utterly miſ-ſpent his time, and conſumed my eſtate to no purpoſe. This is our

Seneca Epiſt. 1. Nihil agendo, aliud agendo, & malè agendo.

Simile.

our very caſe. The Lord ſendeth us into this world, to bring glory to his Name, and to get grace for our ſoules, and to prepare for glory: But alas! how doe we miſ-ſpend our time in following worldly vanities; and for one ſerious thought of heaven, we have (at leaſt) an hundred earthly cogitations. And then againe, laſtly, if we doe now and then ſet our ſelves to ſerve God, yet how ſoone are we tyred, and readie to cry out, *Behold what a wearineſſe is it!* *Mal.* 1. 13. See therefore what great cauſe wee have to be humbled in this regard.

CHAP. IIII.

Containing the ſecond Vſe of the poynt, namely, for Reprehenſion.

Vſe 2. For Reprehenſion of diverſe ſorts.

SEcondly, This ſerves for the reprehenſion of diverſe ſorts of people, that are juſtly to blame in this regard; beſides what is alreadie intimated in the former Vſe.

1. *Sort.* 1. Such as can finde time for every thing, but onely for Gods ſervice.

Firſt, Such as can finde time for every thing, but matters of Religion; they can finde time for walking, talking, working, and playing; but none for hearing, reading, praying; whereas we have heard, that

that time ſpent in Gods ſervice, is the beſt ſpent time: men can finde many dayes to ſpend for themſelues, none for God. Thus the ambitious ſpend time to get honour, the malicious for revenge, the covetous to get wealth; in the meane time, no time can be ſpared, to be ſpent to get grace. Oh the folly of men, to begin at the wrong end: *Firſt ſeeke the kingdome of God,* ſayth our Saviour, *Mat.* 6. 33. Now that is put off to the laſt place (at leaſt) if it be not altogether neglected. See the picture of ſuch fooles, *Luk.* 12. 19, 20. There was a man ſpent all his time to get wealth, but could finde no time to ſerve God, and to get grace; and therefore he hath no time to enjoy his wealth; but in the very night that he beganne to take poſſeſſion, and enjoy the benefit of all his paines, God greeteth him with this heavie meſſage; *Thou foole, this night ſhall they fetch away thy ſoule, and then whoſe ſhall thoſe goods be, which thou haſt provided? So is every one* (ſayth our Saviour) *that getteth riches for himſelfe, and is not rich towards God.* What greater folly, then to be all for the preſent, nothing for the future? All for the Summer, nothing for the Winter? All for the body, nothing for the ſoule? And yet alas! there are thouſands that are thus beſotted, *Martha*-like, and worſe, *cumbred about many things, when the one thing needfull*, the better part, is wholly neglected. Now for the remedie of this,

give

give me leave to commend unto your conſideration, that golden place of our Saviour, *Mat.* 16. 26. *What is a man profited, if he gaine the Whole World, and looſe his own ſoule?* Take heed brethren, a man cannot looke upward and downward both at once; or upward with one eye, and downe with the other: for we cannot ſet our affections upon things above, if we ſet them too much upon things here below: we *cannot ſerve God and Mammon, Mat.* 6. 24. We cannot love God, and the world: *If any man love the world, the love of the Father is not in him,* ſayth the Apoſtle, 1 *Joh.* 2. 15. We cannot be both earthly, and heavenly minded, as we ought; wee cannot be a friend of the world, and Gods friend too, but *Whoſoever maketh himſelfe the friend of the World, is the enemy of God.* It is an excellent place of the Apoſtle, *Jam.* 4. 4. later end: *Know ye not, that the friendſhip of the world, is enmitie againſt God? Whoſoever therefore will be a friend of the world, is the enemy of God.* They are too blame, that ſpend more time in the worlds ſervice, then in the Lords.

2. *Sort.* Are ſuch as ſpend more time in idle pleaſures, and recreation, then in Gods ſervice.

Secondly, This ſerveth to reprove ſuch as ſpend more time in ſinfull pleaſures and recreation, then in Gods ſervice: *Theſe are lovers of pleaſures, more then lovers of God,* as the Apoſtle ſpeakes, 2 *Tim.* 3. 4. As if men were made onely for themſelves, and their owne pleaſures, and not for GOD. How farre are theſe from the diſpoſition of faithfull

faithfull *Moses? Who refused to be called the sonne of Pharoahs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season, Heb.* 11. 24, 25.

Now for the meanes to prevent, or reforme this grosse abuse, in thus mis-spending of our time; Let us consider these two particulars. Remedies against this.

First, That time spent in Gods service, is absolutely the most full of pleasure; yea, there is no true solid pleasure in the world without it; it is to a spirituall man, *the very joy and rejoycing of his heart.* 1. *Remedie.*

Secondly, The more pleasure we have in any thing, in the neglect of Gods worship and service, the more torment and sorrow will follow afterward: The better the wine is, the sharper and more sowre will it be, when it is turned to vinegar. It is most true of all such delights, which *Abner* sayd to *Joab, They will be bitternesse in the later end.* See the fruit of the rich mans carnall pleasures, *Luk.* 16. 25. In that speech of Father *Abraham* to the rich man in hell; *Sonne, remember that thou in thy life time receivedst thy good things,* or thy pleasures, *and likewise Lazarus evill things: but now he is comforted, and thou art tormented.* O the everlasting bitter panges of hell, which follow the pleasures of sinne for a season! Who would dote upon such sweet meat, that is attended with such bitter and sowre sauce? So, mark what 2. *Remedie.*

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is ſayd of *Babylon*, that had glutted her ſelfe with pleaſures, and made her ſelfe *Drunke with the bloud of the Saints*, *Revel.* 18. 7. *How much ſhe hath glorified her ſelfe, and lived delicioufly; ſo much torment and ſorrow give her.* The more pleaſures of ſinne here on earth, the more torment in hell. If our carnal mirth-mungers would conſider this, it would be a meanes to perſwade them to ſpend more time in Gods ſervice, and leſſe in the pleaſures of ſinne, which are but for a ſeaſon.

3. *Sort.* Are ſuch as ſtay long, before they beginne to ſpend any time at all that way.

Thirdly, This ſerveth to reprove all ſuch, as ſtay long before they ſpend any time at all in Gods ſervice. How ordinary a thing is it for men to miſpend their beſt ſtrength, and flower of their youth, and reſerve the decrepit old age for God? Tell many of repentance, of Gods ſervice, of the power of godlineſſe; oh, ſay they, it is too ſoone, I am too young; hereafter is better, when I am old. This is the uſuall practiſe of the world. If time ſpent in Gods ſervice be the beſt ſpent; woe be to thoſe, that ſtay long before they begin to ſerve God at all. Like a man that goeth to *London*, about ſome buſineſſe of great importance, and when he commeth there, ſpendeth all his time in ſaluting here, and complementing there, and ſeeing this and that rare ſight; and then hath all his buſineſſe to diſpatch, when he ſhould goe home. Here is the very caſe of many, that come into the Citie of this world: they

Simile.

ſpend

ſpend the greateſt part of their time in other things; and never ſo much as dreame or thinke of Religion, which is the maine end, for which they were ſent into the world. What a woefull account will theſe make, at the laſt day?

Antidotes againſt this.

Now for prevention, or remedie hereof, let us conſider theſe foure particulars.

1 Gods command.

Firſt, The expreſſe command of God: To *Remember our Creator in the dayes of our youth; before thoſe dayes come, wherein wee ſhall ſay, I have no pleaſure in them.* A woefull thing, for a man even then to bethinke himſelfe how to live, when he is readie to die, *Eccleſ.* 12. 1. *Remember thy Creator in the dayes of thy youth.*

2 Conſider, that the time wee have to ſpend, is very uncertaine.

Secondly, Conſider the time which we have here to ſpend on earth is very uncertaine; a man reſolveth to ſerve God when he is old; yea, but what if he dye in the meane time, while he is young, and never live untill he be olde? How many Lambeskinnes come to the Market, as well as the skinnes of elder ſheepe? How many dye young, and drop away, even in the middeſt (as they thought) of their beſt ſtrength? No man knoweth the day of his death; and therefore *Job* (to make ſure worke) would beginne and prepare for it every day, *Iob.* 14. 14. *All the dayes of my appointed time will I waite, untill my change come.* Death many times commeth ſuddenly, when it is the leaſt thought on of all: *When they ſhall ſay,*

peace, peace; then ſhall ſudden deſtruction fall upon them, ſayth the Apoſtle, 1 *Theſ.* 5. 3. *They ſpend their dayes in wealth, and in a moment goe downe to hell, Iob* 21. 13. *Therefore they ſay unto God, depart from us, for We deſire not the knowledge of thy wayes,* &c. A woefull eſtate.

3 The longer we are before we beginne, the more difficulties wee ſhall meete withall.

Thirdly, The longer it is before we returne to God, the more difficult we ſhall finde it, to turne at laſt. *Qui non eſt hodie, cras minus aptus erit.* Continuance in ſinne, breedeth cuſtome in ſinne; and how hard is it for men to overcome evill cuſtomes? *Ier.* 13. 21. *Can the Æthiopian change his skinne, or the Leopard his ſpots? then may yee alſo doe good, that are accuſtomed to doe evill.* So that it is exceeding difficult, if not impoſſible. The further a man goeth out of his way, the longer journey he hath to goe at his returne; and then it is poſſible for him to ſtay too long.

4 Conſider how juſt it is, for God to reject ſuch as doe turne at laſt.

Fourthly, But admit, that at laſt he deſireth to returne to God, and ſpend time in his ſervice; Yet how juſt is it with God, to reject him in that caſe? What a baſe thing, for a man to ſpend all the beſt of his time and ſtrength in the ſervice of ſinne and Sathan, and then to beginne to ſerve God, when he is fit for nothing, but to feede wormes? What would you thinke of that ſervant, whom you ſhould hyre to ſerve you for a yeare; and yet he never would doe you dayes worke, untill the laſt moneth, or weeke,

weeke, or houre, immediately before hee ſhould receive his wages? Or what would you conceive of that Souldier, that ſhould ſpend all his youth and ſtrength in the warres againſt his King, and Soveraigne; and then offereth his old age to his Prince, when he is ſcarce able to cary his weapon. Here is the very caſe of all thoſe, that ſpend all the beſt of their health and ſtrength in the ſervice of ſinne, and offer their poore, deſpicable old age to God. What is this but to offer the Lame, and Torne, and the Sicke? *Mal.* 1. O how juſtly may God reject us in that caſe? Conſider that fearefull place, *Pro.* 1. 28, 29. *Then ſhall they call, but I will not anſwer: they ſhall ſeeke me early, but ſhall not finde me, becauſe they hated knowledge*, &c. They that deſpiſe Gods ſervice in their youth, may juſtly expect, that God ſhould deſpiſe them in their age.

Fourthly, This ſerveth to reprove ſuch, as ſpend ſome time in Gods ſervice, but not enough: ſeeme to make conſcience of ſome duties, but not of others. If time ſpent in Gods ſervice be the beſt ſpent time, then they are to blame, that deale niggardly with God in this regard; that doe ſerve God by the halves; with the lippes, but not with the heart; have prayer in the morning, but not in the evening; both theſe perhaps, but no reading, nor godly conference, nor catechiſing: ſome alſo come to Church ſometimes, once a moneth, or in the mor-

4. *Sort.* Such as ſpend ſome time in Gods ſervice, but not enough.

ning, but not in the evening. Well, conſider that time ſpent in Gods ſervice is abſolutely the beſt ſpent time. Therefore they are too blame, that are ſparing in this behalfe. God is abundant in goodneſſe to us, and therefore we ſhould be abundant in dutie to him; *Alwayes abounding in the worke of the Lord*, as the Apoſtle ſpeaketh, 1 *Cor.* 15. 58. Oh, for ſhame let us not be niggardly with him, that is ſo bountifull to us; *He giveth to all men liberally*, ſayth the Apoſtle, *Iam.* 1. 6. O let us be liberall in our dutie to God, ſeeing no time is ſo well ſpent, as that which is ſpent in Gods ſervice. O let us therefore be chearefull and heartie in it.

Remedies.

Now for Remedies in this caſe, Let us conſider theſe foure particulars.

1 We hereby bring more glorie to God.

Firſt, The more time we ſpend, and the more paines we take in Gods ſervice, the more glorie redoundeth to God. *Herein is my Father glorified, that yee bring forth much fruit*, ſayth our Saviour, *Ioh.* 15. 8.

2 Have a greater reward in heaven.

Secondly, The more paines we take, and the more time we ſpend in Gods ſervice, the greater reward is reſerved for us; *For God is not unrighteous, to forget your patience, and labour of love*, *Heb.* 6. 10. But will both ſurely and fully reward it in the end. Theſe ſmall paines of ours, which are but for a moment, they cauſe unto us, or *worke for us, a farre more exceeding, and an eternall weight of glorie*, as the Apoſtle ſpeakes, 2 *Cor.* 4. 17.

Abundance

Abundance of time ſincerely ſpent in Gods ſervice, will procure abundance of glorie.

Thirdly, The more time wee ſpend in Gods ſervice, and the more paines we take ſtill to get grace, the ſtronger will be our aſſurance, that when we die, we ſhall goe to heaven, *Having your fruit unto holineſſe, and the end everlaſting life*, ſayth the Apoſtle, *Rom.* 6. 22. The more fruitfull wee are in holineſſe, the faſter we lay hold on eternall life. Hence is that excellent place of the Apoſtle, 2 *Pet.* 1. 5. *And beſides this, giving all diligence, adde to your faith vertue, and to vertue knowledge*, &c. and ſo one grace unto another; as if he ſhould have ſaid, ſpend much time in Gods ſervice, take much paines to abound in grace; Why ſo? What is the Apoſtles Reaſon? That you ſhall ſee, *verſ.* 11. *For ſo an entrance ſhall be made unto you, abundantly into the everlaſting Kingdome of Jeſus Chriſt.* Loe here the excellent benefit of paines and diligence in Gods ſervice. This will fill a man full of joy and peace in beleeving.

3 The ſtronger our aſſurance of ſalvation.

Fourthly, and laſtly, Hereby wee ſhall bring credit to our profeſſion, and adorne and beautifie our Religion, and doe good to others. *Mat.* 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes*, ſayth our Saviour. A good converſation prevaileth, where the Word ſometimes prevailes not; *That if any obey not the Word,*

4 Wee ſhall bring credit to our profeſſion.

they may be wonne by the good converſation of the wives, ſaith the Apoſtle, 1 *Pet.* 3. 1.

5. *Sort.* Such as ſpend more time in the Devils ſervice, then in Gods.

Fifthly, This ſerveth to reproveſuch, as ſpend more time in the Devils ſervice, then in Gods; yea, and the number of theſe is exceeding great, that ſpend more time in ſwearing, in rayling, in drunkenneſſe, in wantonneſſe, *&c.* then in hearing, or praying, and ſuch like exerciſes of piety and godlineſſe. Nay, what ſhall we thinke of ſuch, as ſpend that very time in the devils ſervice, that is appointed for Gods ſervice? Such as ſpend that very time in ſwearing, and gaming, and drinking, drunke in the Ale-houſe, which ſhould be ſpent in the exerciſes of Religion, in Gods houſe? when men are ſo wearie of Gods ſervice, that they are even tyred out with an houre or two, ſpent therein; and yet can without wearineſſe ſpend twiſe as much in vicious courſes, and not bee weary? Oh fearefull height of impiety, that men ſhould take more delight in the devils ſervice then in Gods! Yea, that are ſo earneſtly bent upon it, that they doe even *imagine miſchiefe upon their beds*, that when the morning light is, they may practiſe it, *Mich.* 2. 1. Yea, ſome are ſo ſharp ſet in this caſe, that it doth even breake their ſleepe; according to that in *Proverbs* 4. 16. *They ſleepe not, except they doe evill; and their ſleepe departeth from them, except they cauſe ſome to fall*, Oh how fooliſhly and deſperately doe ſuch ſpend

ſpend their time, even in cutting, and wounding, and ſtabbing their ſoules, and doe daily *treaſure up to themſelves wrath, againſt the day of wrath, and the revelation of the righteous judgement of God, Rom.* 2. 4, 5.

Now for the perfecting of this branch, give me leave to ſhew you the remedies of this dangerous miſchiefe: and the helpes which we muſt uſe to this purpoſe, are principally theſe foure.

Preſervatives.

1. Conſider, that all the while we ſpend our time thus, wee are children of wrath, and in the ſtate of nature, as the Apoſtle ſheweth, *Epheſ.* 2. 3. All the while wee live thus, we can looke for nothing, but the *wrath of God*, to come upon us, as it doth upon the *children of diſobedience*, as the Apoſtle ſpeakes, *Epheſians* 5.6. *The wrath of God is even revealed from heaven againſt ſuch, Romans* 1. 18. See a notable place for this purpoſe, in *Romans* 2. 8, 9. *But unto them that are contentious, and doe not obey the truth, but obey unrighteouſneſſe*, (marke the condition of all ſuch) *indignation, and wrath, tribulation, and anguiſh, upon every ſoule of man that doth evill, upon the Iew firſt, &c.* See here the eſtate of ſuch as ſpend time in the devils ſervice, inſtead of Gods.

1. *Remedy.* Whileſt we live thus, we are children of wrath.

Secondly, Conſider, that all ſuch have cauſe to feare, that God will deny to helpe and ſuccour them, when they ſtand in the moſt

2. *Remedy.* God wil not heare their prayers, that doe ſo.

moſt need of it, and ſeeke for it with greateſt earneſtneſſe. *If I regard wickedneſſe in my heart, God will not heare my prayer*, ſaith *David*, *Pſalme* 66. 18. Yea, *we know that God heareth not ſinners*, ſaith the blind man, *Iohn* 9. 31. and therefore, if God doe not heare wicked mens prayers in their extremities, but lets them periſh in their ſinnes; it is not for want of power, or mercy in God; but onely for want of piety, and repentance in them, according to that excellent place which wee have to this purpoſe, in *Iſa.* 59. 1, 2. *Behold, the Lords hand is not ſhortned, that he cannot ſave; neither is his eare heavie, that he cannot heare*, where is the fault then? that you ſhall ſee in the next verſe, *verſe* 2. *But your iniquities have ſeparated betweene you and your God, and your ſinnes have hid his face from you, that he cannot heare*; Oh the wofull eſtate of all ſuch, as cry unto God in their extremities, and are nothing at all regarded! Yea, God hath told them already, that hee will not heare them: obſerve it, *Proverbs* 1. 28, 29. *Then ſhall they call, &c.* that is, in their extremity, *but I will not anſwer*; *they ſhall ſeeke me early, but they ſhall not finde mee*; *becauſe they hated knowledge, and did not chooſe the feare of the Lord.* Yea, the Lord hath ſent them word before hand, that he will not helpe them, *Iob* 8. 20. *Behold, God will not caſt away a perfect man, neither will hee helpe the evill doers*, ſaith

ſaith the Text there. O the wofull eſtate of all ſuch, when ſickneſſe comm[illegible]n, or troubles come, or death; then they are glad to cry out, Helpe Lord, or elſe I am damned for ever: Not I, may the Lord ſay, I will helpe no evill doers, ſuch as you are, and therefore thou art now like to periſh, and *dye in thy ſinnes*, *Iohn* 8. 20. Yea, the Lord is ſo farre from regarding the prayers of ſuch people, in ſuch caſes, that he rather refuſeth them; ſee upon what warrant I ſpeake it, *Proverbs* 15. 8. *The ſacrifice of the wicked is an abomination unto the Lord.* The ſacrifice, what is that? Surely his prayers, as appeareth by the Antitheſis in that place: for ſo it followeth, *But the prayer of the upright is his delight*, God hateth and abhorreth the prayers of all ſuch as live in their ſinnes, and hate to be reformed: *Hee that turneh away his eare from hearing the Law, even that mans prayer ſhall be an abomination*, ſaith the Wiſeman, *Prov.* 28.9. O wofull eſtate! If men had but eyes to ſee it, and hearts to conſider it aright: the Lord takes no pleaſure in the very beſt ſervices which they can doe him.

And no marvell, for in the third place; So long as men live in their ſinnes, without repentance, and ſpend time in the Devils ſervice, inſtead of Gods, there is a direct and an expreſſe enmity betweene God and them. *If when we were enemies, we were reconciled to God, by the death of his Sonne*, ſaith

3. Remedy. All ſuch are at utter enmity with God.

ſaith the Apoſtle, *Romans* 5. 10. Yea, eſpecially thoſe that live and goe on in their ſinnes, have juſt cauſe to be aſſured of this, and that they ſhall ſmart for it accordingly; See a place or two to this purpoſe, *Pſalme* 37. 20. But the wicked ſhall periſh, why ſo? ſurely, becauſe they are Gods enemies. *And the enemies of the Lord ſhall be as the fat of Lambes*, (eaſily melted) *into ſmoke ſhall they conſume away*. Where we ſee; firſt, that the wicked are Gods enemies. Secondly, that they ſhall conſume away like ſmoke, and the fat of Lambes. So in that Pſalme for the Sabbath, *Pſalme* 92. 9. *For lo thine enemies, O Lord, lo thine enemies ſhall periſh*; and who are they? that yee ſhall ſee in the ſame verſe. *All the workers of iniquity ſhall bee ſcattered:* where we ſee both the deſcription, and the condition of wicked men. They are Gods enemies, there is their deſcription; diſſipation, and periſhing, there is their condition. But above all to this purpoſe is that of *Pſalme* 68. 21. *God will ſurely wound the head of his enemies, and the hairie ſcalpe of ſuch a one, as goeth on ſtill in his treſpaſſes, O conſider this, ye that forget God*, and live in your ſinnes, *leſt God teare you in peeces, and there be none to deliver you*, *Pſal.* 50. 22. What eſtate can be more dangerous then an eſtate of enmity againſt God? *The adverſaries of the Lord ſhall bee broken in peeces, out of heaven ſhall he thunder upon them*

them, ſaith *Hannah Samuel's* Mother, 1 *Samuel* 2. 10. Mee thinkes I have ſaid enough, if effectuall, to afright men out of their ſervice of ſinne and Sathan, eſpecially if I ſhall adde but one thing more, which ſhall be the fourth and the laſt remedy, that I purpoſe to propound.

4. *Remedy.* Conſider, that the devill is the worſt Maſter that we can ſerve.

Fourthly, Therefore conſider, that the devill is the worſt maſter that any man can ſerve, and giveth the moſt woſull and accurſed wages. What baſer Maſter then the devill? that *great red Dragon, Revelations* 12. 12. That *roaring Lion, that goeth about continually ſeeking whom he may devoure, A murtherer from the very beginning: John* 8. 44. and the moſt damnable liar, that ever was, yea, the very *father thereof*; What baſer Maſter then the Devill? Yea, and ſee what baſe wages he giveth, *Romans* 6. 23. *For the wages of ſinne is death*, ſpirituall, temporall, and eternall, both the firſt, and the ſecond death. They that ſpend time in the devils ſervice, muſt goe to hell, with the Devill for company, *Pſalme* 9. 17. *The wicked ſhall be turned into hell, and all that forget God.* They are utterly deceived, that thinke to live like devils upon earth, and yet for all that, become glorious Saints in heaven, when they dye: that thinke they ſhall get into the new *Ieruſalem* hereafter, without being New Creatures for the preſent. No, no, God hath revealed the contrary already, as is evident, *Revel.* 22. 14, 15.

22. 14, 15. *Blessed are they that doe his Commandements* (that spend time in Gods service) *for they shall enter in through the gates, into the City of the new Ierusalem. But without shall be dogges, and Inchanters, and Whoremongers, and such as love, and make lyes.* These must stand without, *&c.* goe to hell with the devill and his Angels, according to the prediction of *Christ* himselfe, in *Matthew* 25. 41. *Goe ye cursed, into everlasting fire, prepared for the Devill and his Angels.* Consider this, all you that have spent more time in the devils service, then in Gods; yea, all, or the greatest part of thy life in the service of sinne and Sathan; and little, or no time at all in the service of God Almighty: you that could finde in your hearts to say unto God, *Depart from us, for wee desire no acquaintance with thy wayes,* He will pay you home one day, in your owne coyne, (unlesse yee repent) and send you packing to hell, with a, *depart from me, &c. I know ye not, ye workers of iniquity, Matthew* 7. 23. Yea, when ye shall begin to claime acquaintance with God, and cry, Lord, Lord, &c. Even then will Hee professe unto you, *I never knew you, Depart from me, ye that worke iniquity.*

6. *Sort.* Such as will neither spend Time in Gods service themselves, nor suffer others

The sixth, and the last sort, are those, that will neither spend time in Gods service themselves, nor suffer others; such as not only misspend their owne time, but also hinder

der and diſcourage others from the well ſpending of theirs; ſuch as cry out, what need ſo much preaching, ſuch running after Sermons, &c. like waggiſh and unhappy Schollers, that will neither apply their bookes themſelves, nor ſuffer their fellowes, but hinder, and diſturbe them by all meanes poſſible. Here is juſt the Dogge in the manger. Theſe are Sathans Vicegerents, even his Standard-bearers, and Captaines, chiefe factors for Hell. Theſe are they, that *will neither enter into the kingdome of heaven themſelves, nor ſuffer others*, but ſhut up the kingdome of God againſt them, *Matth.*23.13. *Luk.*11.52.

Conſider now; Is time ſpent in Gods ſervice abſolutely the beſt ſpent time? How groſly and grievouſly are they to blame, that not only deſpiſe the duties of Gods ſervice themſelves, but alſo diſcourage others; For the perfecting of this point, give mee leave to ſhew you the wofull and fearefull eſtate of all ſuch. See the wofull eſtate of all ſuch.

1. They are guiltie of the bloud of their ſoules that periſh, by this meanes. Now what a wofull eſtate is this, that whereas a man is not able to anſwer one of a thouſand, in reſpect of his owne ſinnes, he ſhould yet bee chargeable with the ſinnes of others? when he ſhall heare thoſe poore ſoules curſe him in hell, and ſay, O woe be to thee, for thou art the cauſe of my damnation? I had ſpent my time in Gods ſervice, had it not beene

1 Guilty of the bloud of ſoules.

beene for thee? O how this will gall thee, and torment thee at that day; ſuch and ſuch might have gone to heaven, but for thy diſcouragements: *He* verily *dyeth in his iniquitie, but his bloud will the Lord require at thy hands*, thou haſt helped forward a ſoule to death, and ſo art guilty of the bloud of ſoules.

Ezec. 33.6.

2. A ſinne of a large extent reacheth up unto heaven.

2. Conſider, the extent of this grievous ſinne; it reacheth up to the very heavens. Every ſuch perſon, doth even become a fighter againſt God, and taketh the devils part againſt *Chriſt*, this ſoule is mine, ſaith the LORD, and I will ſave it; nay, ſaith the Devill, this ſoule is mine, and I will damne it. Thus they ſtrive and wreſtle for the poore ſoule; *Chriſt*, by the meanes of grace to ſave it, and Sathan by his temptations to damne it: now the prophane perſon, hee taketh Satans part, and helpeth him againſt *Chriſt*; and therefore is a direct fighter againſt God. Excellent to this purpoſe, is that ſpeech of *Gamaleel*, *Acts* 5.39. when they were conſulting how to ſuppreſſe the Apoſtles preaching of the Goſpell, *Abſtaine from theſe men, and let them alone; for if this counſell, or this worke bee of men, it will come to nought; but if it be of God, yee cannot overthrow it, leſt happily yee become even to fight againſt God*; He that fighteth againſt Gods ordinances, doth even fight againſt God: yea, he that doth but murmure againſt theſe things, his

his murmurings are againſt the Lord, *Exod.* 16. 8. yea, and he that doth ſet himſelfe to perſecute Gods people for this, doth even perſecute *Chriſt* himſelfe, as appeareth by that ſpeech of *Chriſt* to *Paul*, as he was going to *Damaſcus*, with a Commiſſion to perſecute thoſe Primitive Chriſtians, *Ieſus Chriſt* ſtrikes him downe to the earth, and ſalutes him in theſe termes, *Acts* 9. 4. *Saul, Saul, why perſecuteſt thou me? I am Ieſus of Nazareth whom thou perſecuteſt.* Chriſt taketh that as done to him, which is done to his members, in this caſe: yea, he that doth but touch them (in any kinde, to hurt them) toucheth the very Apple of GODS eye. Oh that men would ſeriouſly conſider the extent of their ſin, and how farre their rebellions doe reach in this caſe!

3 The wrath of God is ready to fall on them to the uttermoſt.

And therefore in the third place, it muſt needs follow, that the wrath of God is readie to ſeaze upon them to the uttermoſt; yea, the wrath of God already abideth on them, although they perceive it not. See a feareſull and terrible place of the Apoſtle, to this purpoſe, 1 *Theſ.* 2. 14. *Ye have ſuffered like things of your owne Country-men, as they of the Iewes,* Why? what had the *Iewes* done? That the Apoſtle ſheweth, *verſe* 15. *Who both killed the Lord Ieſus, and their owne Prophets, and have perſecuted us, and they pleaſe not God, and are contrary to all men, verſe* 16. *forbidding us to*

ſpeake to the Gentiles, that they might be ſaved, (there is the very caſe that we have in hand) they doe hinder (as much as in them lyeth) the ſalvation of others. Now what is the fruit of all this? that yee ſhall ſee, in the later end of that verſe. To fill up their ſinnes alway, for *the wrath of God is come upon them to the uttermoſt*; Oh the wofull eſtate of ſuch, the wrath of God is ready to ſeize upon them to the uttermoſt. This is enough even to ſhake the hearts of all ſuch, as are guilty in this kinde.

4 A fearefull ſigne of reprobation.

Fourthly, Becauſe this is a fearefull ſigne of reprobation, it is the very brand of a reprobate, and hee that goeth on in this caſe, without repentance, hath great cauſe to feare this of himſelfe, That God hath forſaken him, and given him up to his owne hearts luſts, and into the hands of Sathan. Two ſingular places of Scripture I will give you for this, the one 2 *Timothy* 3. 8. *As Iannes, and Iambres withſtoode Moſes; ſo doe theſe men reſiſt the truth*, (they will neither embrace it themſelves, nor ſuffer others,) what is the ſtate of theſe men? (men of corrupt mindes, reprobate concerning the faith. The other place which I will commend to your conſideration in this caſe, is, that of the Apoſtle, *Philippians* 1. 28. *And in nothing be terrifyed by your adverſaries, which is to them a token of perdition, but to you of ſalvation, and that of God.*

God. Where wee may plainely ſee, that as it is a token of ſalvation, to be perſecuted for righteouſneſſe ſake; ſo it is a fearefull token of Reprobation, to bee a perſecuter in that caſe.

Fifthly, and laſtly, It is a fearefull ſigne, that a man belongeth to the Devill. This is a ſpeciall worke of the devill, to hate, and maligne, and perſecute men for their piety. If a man therefore reſolve to goe on in this caſe, it is a fearefull ſigne that a man is even a very childe of the Devill. Thus our Saviour diſputeth the caſe with the *Phariſees*, *Iohn* 8. 1. They boſted that *Abraham* was their father, nay, ſaith our Saviour, *yee goe about to kill me, a man that hath told yee the truth, that did not Abraham*, ſaith hee, *verſe* 40. why then, ſay they, we have one father, even God, *verſe* 41. No, ſaith our Saviour, *verſe* 44. *Yee are of your father the Devill, and the workes of your father ye will doe*, All that perſecute Gods people for their piety, are of their father the devill, in that caſe; ſee *Acts* 13. 8, 9, 10, &c.

5. A ſigne they belong to Sathan.

CHAP. V.

Containing the third Vſe of the point, viz. *for Exhortation.*

Vſe 3. ſc. For Exhortation to ſundry duties, eſpecially three.

THirdly, Is it ſo, that time ſpent in Gods ſervice, is the beſt ſpent time? This ſerveth then to exhort us to ſundry duties.

I. In regard of our ſelves.

2. In reſpect of others.

1. This Doctrine ſerveth to exhort us to a threefold duty. For ſeeing time ſpent in Gods ſervice is the beſt ſpent time: let us then,

1. Begin betime to ſerve God.

2. Be conſtant.

3. Be abundant in it, and ſpend as much time in it, as we can poſſibly.

1. Duty. That wee begin betimes, and ſet our ſelves ever ſpeedily to ſerve the Lord, and without all delay.

1. This ſerveth to exhort every one of us, that ſpeedily and without delay we ſet our ſelves to the duties of Gods worſhip and ſervice. How can we ſpend our time better? All time is even wholly miſpent, that is ſpent in the neglect of this. Oh therefore old men, young men, all men, let us ſpeedily ſet our ſelves to the duties of Gods ſervice: *Now is the accepted time,*

now

now is the day of ſalvation, 2 *Cor.* 6. 2. *Seeke the Lord whileſt he may be found; and call upon him while he is neere, Iſaiah* 55. 6. Why ſhould we deferre any longer; conſidering that one day nothing will vexe and grieve us more, then that wee began no ſooner? Art thou an old man? Then thou hadſt need to begin with all ſpeed, leſt thou be prevented by death? Art thou young? Oh then begin ſpeedily, to prevent miſpending thy precious time in the ſervice of ſinne and Sathan; *I write unto you, young men,* to exhort you to begin to ſerve God betime, in the flower of your youth. How can you ſpend the flower of your youth better, than in the ſervice of your Maker? Give me leave therefore, to perſwade and preſſe every one of you, in the words of the wiſeſt *Salomon, Eccleſ.* 12. 1. *Remember thy Creator in the dayes of thy youth, before the evill day come:* It is a young mans greateſt honour to bee religious betimes. Oh what an honour to young *Salomon,* to be vertuouſly inſtructed, even from his child-hood, with, *Know thou the God of thy fathers,* 1 *Chron.* 28. 9. So an everlaſting credit for young *Samuel,* to be trained up in the duties of Gods ſervice of a childe, *Samuel miniſtred before the Lord, being a child,* ſaith the Text, 1 *Sam.* 2. 18. And againe, *The child Samuel miniſtred unto the Lord before Ely* 1 *Sam.* 3. 1. Yea, this was ſo famous and

admirable a thing, that all *Iſrael* tooke notice of it; *for they all knew that Samuel was eſtabliſhed to be a Prophet of the Lord*, ſaith the Text, 1 *Samuel* 3. 20. *verſe*. This ſet ſuch a Crowne of glory upon his head, that it is not forgotten to this day. Hee that ſetteth himſelfe to ſerve, and honour God in his youth, ſhall have the honour and credit of it for ever. So for *Ioſiah*, What glorious things are ſpoken of him to this day, even in this reſpect? See how the Spirit of God reporteth it, in 2 *Chron.* 34.3. *In the eight yeare of his reigne, while he was yet young, he began to ſeeke after the God of David his father*; young indeed, for he was but eight yeares old, when he began to reigne, *verſe* 1. So that he could bee but ſixteene yeares of age, at the moſt, when this was reported of him. O what an excellent patterne is here for young men: let them all learne of this young Saint, to beſtow the flower of their youth upon God; it will ſet an everlaſting crowne of glory upon their head. To the ſame purpoſe is that of famous *Timothy*, of whom it is ſaid, *That he knew the Scriptures of a child, which was able to make him wiſe unto ſalvation*, 2 *Timothy* 3. 15. *Wherewithall ſhall a young man cleanſe his way*, and become religious? Surely by imitating and following the example of ſuch rare young men, as theſe are.

Now the better to ſtirre up young men here-

hereunto, I have two generall Motives to propound unto them (beſides the honour of it) *viz.*

1. The Vtilitie.
2. The Neceſſity.

Motives 2.

1. The Vtility. Hearken to this, O yee young men, for it is for your profit; heare it, and doe it for your good. Behold! here I will ſhew you the good and right way, *ſc.* feare the Lord, and ſerve him in your youth, *Firſt ſeeke Gods kingdome, and the righteouſneſſe of it,* as our bleſſed Saviour himſelfe adviſeth, *Matthew* 6. 33. Acquaint your ſelves with God, even in your youth, and ſerve him, for hereby good ſhall come unto you, as one of *Iobs* friends ſpeaketh excellently, *Iob* 22.21.

1. The utility, as appeareth in ſundry benefits, which flow from hence.

1. For. 1. The Lord will take it exceeding kindly, we ſhall pleaſe him exceedingly; yea, the Lord will be ſo much affected with it, that he will never forget it. To ſacrifice our youth unto Gods ſervice, is (as it were) to ſacrifice our *Iſaac* to him: now ſee how kindly the Lord tooke *Abraham's* purpoſe in that caſe, *Geneſis* 22. 12. *By my ſelfe have I ſworne, becauſe thou haſt done this thing, that in bleſſing, I will bleſſe thee.* He that dedicateth his youth unto Gods ſervice, ſhall be remembred with a bleſſing in his age. So when *Iſrael* was newly come out of *Ægypt*, no marvell if they were much affected with his admirable mercies towards them; they could not chooſe (for

1 *Benefit.* The Lord taketh it exceeding kindly, if we ſet our ſelves to ſerve him in our youth.

the preſent) but love him entirely, and even ſet the deareſt of their affections upon him. Now ſee how kindly this was taken, and remembred a long time after; (yea, notwithſtanding their manifold infirmities, their murmurings, their infidelity, &c.) yet ſee how lovingly the Lord maketh mention of it, a long time after, *Ieremy* 2. 2. *Thus ſaith the Lord, I remember thee, the kindneſſe of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſſe, &c.* The kindneſſe of their youth, is kindly remembred, *With ſuch ſacrifices the Lord is well pleaſed.* This is the firſt beneſit.

2. *Beneſit.* It will prevent the Luſtes of youth, which will elſe lie heavie upon us in our age.

Secondly, If we ſet our ſelves to ſerve God in our youth; it will be an excellent meanes, to prevent the luſtes of youth; which if they be not prevented, will be bitter and terrible in the time of age. *Fly the luſtes of youth*, ſayth the Apoſtle, 2 *Tim.* 2. 22. There are certaine luſtes, which men are moſt ſubject unto in time of youth: yea, theſe luſtes, are noyſome and dangerous, and fight directly againſt the ſoule; *Abſtaine from fleſhly luſts, which fight againſt the ſoule*, ſayth another Apoſtle, 1 *Pet.* 2. 11. Theſe (many times) lye heavie upon the conſcience (of the beſt,) in time of age. Hearken how holy *David* cryeth out, *Pſal.* 25. 7. *Remember not the ſinnes of my youth*, ſayth that good man: He knew what a woefull caſe he ſhould be in, if God ſhould call him

him to account, for the ſinnes of his youth: and yet doubtleſſe, he was a godly man, even from his youth: ſee what he ſayth of himſelfe, *Pſal.* 71. 5. *Thou art my hope, O Lord God, thou art my truſt, even from my youth:* yea, he was taught of God from his youth, *ver.* 17. Yea, marke what the Lord himſelfe ſayth of him, even in his youth, 1 *Sam.* 13. 14. *The Lord hath ſought him a man after his owne heart.* He was a man after Gods owne heart, yet cryeth out of the ſinnes of his youth. So conſider *Iob*, by the Lords owne teſtimony, an incomparable man; *A man that feared God, and eſchewed evill:* yet ſee how he cryeth out of the ſinnes of his youth, *Iob* 13. 26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the ſinnes of my youth*: and yet he was religious and merciſull, even in his youth: ſee what he could ſpeake of himſelfe; *Iob* 31. 18. (where ſpeaking of the widow and fatherleſſe;) *For from my youth, he* (that is the fatherleſſe) *was brought up with me, as with a Father; and I have guided her* (that is the widow) *from my mothers wombe.* Now marke it, I pray you, are the ſinnes of youth thus bitter, to ſuch as *David*, and *Iob*, ſuch godly perſons? What will they then be, to them that *draw iniquitie with cords of vanitie; and ſinne as it were with a cart-rope?* They muſt needs feele and finde (one day) that it is an evill thing, and bitter, to forſake the Lord, and that his feare is not in them

them (in their youth) as the Lord himſelfe ſpeaketh, *Ier.* 2. 19. They that have taken great paines, and toyled, and moyled in their youth, are apt to cry out of Stitches and Aches in their age: this is the very caſe of ſuch as take great paines in the ſervice of ſinne, and Sathan, in their youth; they will cry out of the bitternes of it in their age: As *Abner* ſayd to *Ioab*, they will finde it *bitterneſſe in the later end.* Thus wiſe *Salomon* diſſwadeth the yong man from whoredome; *Pro.* 5. 8. *Come not nigh the doore of her houſe*; Why ſo? 1. *Leſt thou give thine honour to others, and thy yeares to the cruell*; thy credits gone, *ver.* 9. yea, and thy profit too, *Leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of ſtrangers*; it will emptie thy houſe of wealth, &c.

Service of ſinne, bitterneſſe in the end.

But this is not all. *It will be bitternes in the end*, ver. 11. *Leſt thou mourne at laſt, and ſay, How have I hated inſtruction*, &c. (*i.e.*) How have I miſ-ſpent my precious time, and neglected the ſervice of God, in my youth? Now the way and chiefe meanes to prevent this, is to ſet our ſelves to ſerve God, even in our youth; for this will bring ſweetneſſe and comfort in time of age. Oh what an happineſſe, when a man can ſay with *Paul*, *Act.* 23. 1. *I have lived in all good conſcience unto this day.* Or with the young man, *Mark.* 10. 20. *All this have I kept from my youth.* See the reſpect that our Saviour had to him for this; *Then Ieſus beholding*

holding him, loved him: He even loved him, in ſome ſort, for his externall obedience: how much more will he love them, that truely, and ſincerely love and ſerve him? *Ioh.* 14. 21. 23. *He that hath my Commandements, and keepeth them, is he that loveth me; and he that loveth me, ſhall be beloved of my Father, and I will manifeſt my ſelfe to him;* yea, *my Father will love him, and wee will come and make our abode with him.* O happie Companie! what greater comfort? It is heaven upon earth: in ſtead of the bitter ſinnes of youth, *we ſhall have fellowſhip with the Father, and With his Sonne Ieſus Chriſt,* ſayth the Apoſtle, 1 *Ioh.* 1. 3.

Thirdly, Time ſpent ſincerely in Gods ſervice in our youth, will make us conſtantly religious in our age. I know indeed, that ſome that have ſeemed Saints in youth, have proved devils in their age: As *Ioaſh*, &c. but they did but ſeeme ſo, they had *onely a forme of godlineſſe, but denyed the power of it,* 2 *Tim.* 3. 5. But ſuch as are truely and ſincerely religious in youth, will be conſtant in age; that is the right propertie of a tree of Righteouſneſſe, *Pſal.* 92. (that Pſalme for the Sabbath day) *verſ.* 13. 14. *They that be* (truely) *planted in the houſe of the Lord, ſhall flouriſh in the Courts of the houſe of our God. They ſhall ſtill bring forth fruit in their old age, they ſhall be fat and flouriſhing.* To the ſame purpoſe is that ſpeech of *Salomon, Pro.* 22. 6. *Traine up a childe,* (or

3. *Benefit. Quo ſemel eſt imbuta, &c.* It will make us conſtant in Gods ſervice in our age.

(or Catechiſe) *in the way he ſhould goe, and when he is old, he will not depart from it.* Loe, the benefit of a religious education in youth. He that ſpendeth time in Gods ſervice, in his youth, will hardly neglect it in his age. He that is a *Tymothy*, in his youth, for the moſt part, proveth a *Mnaaſon*, an old Diſciple in his age, *Act.* 21. 26. An heart ſeaſoned with the true feare of God in a mans youth, will make him, that he ſhall not depart from God when he is old. *Salomon* indeed fell foulely, and dangerouſly in his age, but returned to God by repentance at laſt, as is evident by his booke of *Eccleſiaſtes*; yea, ſee what warrant we have to thinke thus; Ier. 32. 40. *And I will put my feare in their hearts, that they ſhall never depart from me.* He that once truely feareth God, departeth not from him.

4. *Benefit.* The more comfort for the preſent, & the more glory hereafter.

Fourthly, The more time we ſpend, and the more paines we take in Gods ſervice in our youth, the more comfort ſhall we have for the preſent, and the more glorie hereafter: this addeth ſtill more weight, and maſſineſſe to our crowne of glory in heaven. The ſmall paines that we take in Gods ſervice, (though in compariſon they be but as for a moment) yet *worke unto us, an eternall and exceeding weight of glory*, as the Apoſtle ſpeakes, 2 *Cor.* 4. 17. O how this ſhould perſwade us to beginne betimes! The ſooner wee beginne to ſpend time in Gods ſervice, the more time ſhall we ſpend in

in it, and reape the more glory hereafter. This is evident by that Parable of the Talents. The more Talents we have, and the better we employ them, the more glorie in heaven. See what is ſayd to him that had five Talents, well improved, *Luk.* 19. 17. *Well done, thou good and faithfull ſervant, becauſe thou haſt beene faithfull in a few things, have thou authoritie over ten Cities.* Yea, who muſt have the odde Talent, but he that had ten before? *Ver.* 24. *And he ſayd unto them that ſtood by, Take the Talent from him, and give it to him that hath ten Talents. They ſaid unto him,* (v. 25.) *Lord, he hath ten Talents,* (*i.e.*) he hath enough alreadie; now obſerve the anſwer, *ver.* 26. *For unto every one that hath, ſhall be given,* &c. He that hath moſt grace to ſpend moſt time in Gods ſervice on earth, ſhall have the greateſt reward, and the moſt glorie in heaven. Oh therefore beginne betime to get grace, that thou mayeſt have the more glorie in heaven.

Fifthly, The ſooner we beginne to ſpend time in Gods ſervice, the ſooner ſhall we beginne to requite our Parents love, and to affoord them comfort. The childes well-doing, is the Parents comfort. Yea, many Parents, that are not ſo religious themſelves, rejoyce yet to ſee their children zealous, and forward that way. *A wiſe Sonne maketh a glad Father,* ſayth *Salomon, Prov.* 10. 1. A wiſe Sonne, that is, a religious childe, one that ſetteth himſelfe to ſerve God

5. Benefit. Hereby wee ſhall comfort our parents, and requite their love.

God in his youth, he rejoyceth the heart of his Father: *But a fooliſh Sonne* (that is, an ungodly Impe) *is the griefe of his Mother.* Vngodly children, like a viperous brood, do eate out the very hearts of their parents, and doe ſtab their hearts with ſorrow, and heavineſſe. It is a ſtrange ſpeech of *Salomon*, 17. 21. *He that begetteth a foole* (that is, an ungracious child, for that is *Salomons* foole) *doth it to his ſorrow; and the Father of a foole hath no joy.* I marvaile not more, that old *Ely* brake his necke with his fall at laſt, then that his ſonnes had not broken his heart long before, with their vicious courſes. Oh let us therefore ſerve God in our youth, that it may be a comfort to our Parents in their age. Here is the fifth Benefit.

2. *Motive.*
2 *Neceſſity.*
Eccleſ. 12. 1.

But beſides the Vtilitie, let us (in the ſecond place) conſider the Neceſſitie. For beſides the expreſſe charge that wee have from God to this purpoſe, ſee the dangerous conſequences, and inconveniences that follow upon the neglect of it. So that wee muſt needs doe it, or we muſt doe worſe. Now the miſchiefes that doe eſpecially flow from the neglect of Gods ſervice in our youth, are principally five.

Sundry miſchiefs which flow from the neglect of it.

1 *Miſchiefe* Wee ſhall ſerve worſe Maſters,

Firſt, If we doe not ſerve God in our youth, we ſhall ſerve worſe Maſters, *ſc.* the Devill, the world, and the fleſh. He that ſerveth not God, muſt ſerve the Devill; it is unavoydable; obſerve it, *Epheſ.* 2. 2. *Whercin, in times paſt ye walked, according to*

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the courſe of this world, according to the Prince of the power of the ayre, the Spirit that now worketh in the children of diſobedience. But how came this to paſſe? See, *Ver.* 12. *At that time yee were without Chriſt*, &c. *without God in the world:* He that is without *Chriſt*, and without God, will not, nor cannot be without his luſtes. Vntill we become the ſervants of God, we are all the vaſſals of Sathan, and ſlaves to our own filthy luſtes. *Titus* 3. 3. *For wee our ſelves were ſometimes fooliſh, ſerving diverſe luſtes, and pleaſures*, &c. Loe, our woefull Maſters, untill we ſet our ſelves to ſerve God; *Living in malice, hatefull, and hating one another*, ſayth the Apoſtle there: *Yee cannot ſerve God and Mammon*, ſayth our bleſſed Saviour, *Mat.* 6. 24. As if he had ſayd, Yee cannot but ſerve one of them; *He that committeth ſinne, is the ſervant of ſinne*; a wofull Maſter. See what lamentable wages ſuch Maſters uſually give their ſervants in the end; *The wages of ſinne is death*, ſayth the Apoſtle, *Rom.* 6. 23. See then how neceſſary it is to ſerve God, and that ſpeedily; for till then, we muſt of neceſſitie ſerve wofull Maſters, for wofull wages. But O the happineſſe of ſuch as ſpend time in Gods ſervice; *Ver.* 22. *But now being made free from ſinne, and become the ſervants of God, yee have your fruit unto holineſſe, and the end everlaſting life.* There is excellent wages.

Secondly,

2 *Miſchiefe* The more difficult.

Qui non eſt hodie, cras minus aptus erit.

Secondly, The longer we ſtay, before we ſet our ſelves to ſerve God, the more difficult and hard we ſhall finde it, if we doe returne to God at laſt. He that poſteth the contrary way, is ſtill the farther from his journeys end, and will have the leſſe minde to returne. Continuance in evill, breedeth a cuſtome in ſinne, which is not left, without great difficultie; *Ier.* 13. 23. *Can the Æthiopian change his skinne, or the Leopard his ſpots? then may yee alſo doe good, that are accuſtomed to doe evill.* It is exceeding difficult. When a man hath gotten a cuſtome of ſwearing, or drinking, or gameing, how hard is it for ſuch to be reclaimed? A twig is eaſily dealt with, which is immoveable, if it grow till it become a tree. How tractable was *Joaſh* in his youth? but in his age intolerable. He that was guided by *Jehojada* in his youth, killed his ſonne *Zachariah* afterward. Much more, he that is bad in his youth, may be worſe in his age.

3. *Miſchiefe* God hath juſt cauſe, to reject ſuch in their age.

Thirdly, How juſt is it with God to reject them in their age, which have rejected his ſervice in their youth. Men thinke any thing is good enough for God, the rotten old age, the blinde, and the lame, and the ſicke; but how much they are deceived, the Prophet ſheweth, *Mal.* 1. *Offer it now to thy Prince, or thy Governour,* (ſayth the Lord) *would he accept it at thy hands?* Suppoſe that a Souldier ſhould ſpend all his youth,

youth, in ſervice againſt his Soveraigne, and then in his old age ſhould offer his ſervice to his Prince: How juſtly might ſuch a baſe offer be rejected? Why ſhould we ſpend the flower of our youth in vanitie, and yet thinke that God ſhould accept of us in our age? He that runneth from God, the greateſt part of his life, God may hide himſelfe from him at his death: witneſſe *Spira*, and the *Kentiſh* Apothecarie; how wofully did God hide himſelfe from them in death, that had neglected his ſervice in their life? When the Father ſeeth the childe readie to play with every toy, or feather, and not to minde his way, he ſteppeth behinde a buſh, and hideth himſelfe a good while before the childe can finde him: ſo dealeth God with his children; *Verely, thou art a God that hydeſt thy ſelfe, O God of Iſrael the Saviour, Iſa.* 45. 15. *See their Hiſtories.*

If Gods children will walke ſo neare hell mouth, the greateſt part of their life, no marvell if at the time of death, the Lord take them by the heeles, and make them beleeve, he will throw them in. So I conceive the Lord dealt with *Spira*, and the Apothecarie. *I love them that love me*, ſayth Wiſedome, *and they that ſeeke me early, ſhall finde me*, *Pro.* 8. 17. To intimate unto us, that it is poſſible for a man to come too late. There is a time, when God will not be found; as is intimated, *Iſa.* 55. 6. See an experiment of ſuch as come too late, and *Mr.* Harris *Abſ. Funerall.*

were rejected; *Pro.* 1. 28, 29. *Then ſhall they call, but I will not anſwer: they ſhall ſeeke me early, but ſhall not finde me:* Why ſo? *Becauſe they hated knowledge, and did not chooſe the feare of the Lord.* See what it is, to put off the ſervice of God to the laſt. Let *Eſau* admoniſh every one of us, to beware of comming too late; *Heb.* 12. 16, 17. *Leſt there be any fornicator, or prophane perſon, as Eſau, who for one morſell of meate, ſold his birth-right:* Why ſo? *For yee know, how that afterward (when he would have inherited the bleſſing) he was rejected; for he found no place of repentance, though he ſought it carefully with teares.* He that (prophanely) prefer-reth a meſſe of pottage, before a birth-right, is juſtly rejected, when he would inherit the bleſſing. He that hateth to be reformed in his youth, is very likely to be rejected in his age: *Becauſe I called, and yee refuſed,* ſayth Wiſedome, *Pro.* 1. 24. *I will therefore laugh at your deſtruction, and mocke when your feare commeth, ver.* 26. He that laugheth Wiſedome to ſcorne, when ſhe reproveth, is juſtly derided of Wiſedome, in his greateſt extreamitie.

4 *Miſchiefe* As none can be ſaved, except he repent: ſo none can repent, unleſſe it be given him from above.

Fourthly, If a man were ſure to eſcape this miſchiefe, and that he ſhould certainly be accepted of God, at laſt, (if he doe repent) yet a man is not ſure that he ſhall, or can repent: Repentance is the gift of God, as well as remiſſion of ſinnes: ſo that, as none can be pardoned, unleſſe he repent;

ſo

ſo none can repent, but thoſe to whom it is given : *If God peradventure will give them repentance, to the acknowledging of the truth,* ſayth the Apoſtle, 2 *Tim.* 2. 25. He that is ſo often called to repentance in his youth, and neglecteth it, God may juſtly deny to give him repentance in his age, *Except yee repent, yee ſhall periſh*, ſayth our Saviour, *Luk.* 13. 5. and except God give it, you cannot repent. Oh therefore, whileſt God calleth to repentance, and offereth the meanes, embrace it, leſt ye be denyed it afterward.

Men may dye three wayes at laſt without repentance, which have rejected it, in time of their youth : Firſt, They may dye ſuddainely ; 1 *Theſ.* 5. 3. *When they ſhall ſay, peace, peace, then ſhall ſuddaine deſtruction come upon them,* &c. Or elſe, ſecondly, They may dye deſperately, at leaſt in their owne ſenſe and feeling ; as *Cain* and *Judas*. Or, thirdly, They may dye ſullenly, and ſottiſhly, like *Nabal* ; *Qualis vita, finis ita* ; 1 *Sam.* 25. Bruitiſh in life, and bruitiſh in death ; after God ſmote him, *his heart dyed within him, and he was even like a ſtone* : he had a long time to repent in, but he wanted an heart, his heart was dead within him, and he was like a ſtone. If a man were ſure to repent at laſt, and that his repentance ſhould ſurely be accepted, he might the farre more ſafely deferre and put off his repentance, and ſerving of God, till age, or death :

Men may dye three wayes.
1 Suddenly.
2 Sullenly.
3 Deſperately.

but a man can be ſure of neither of theſe: for as true repentance is never too late; ſo late repentance is ſeldome true, ſayth S^t. *Auguſtine*. And againe; *He that alwayes giveth mercy to the penitent, doth not alwayes give repentance to them that aske it: To day if yee will heare his voyce, harden not your hearts*, ſayth the Pſalmiſt, *Pſal.* 95. 7. As if he had ſayd, if yee reject, or neglect to heare the voyce of God to day, your hearts may be ſo hardened, that yee cannot heare it to morrow. *Say not to thy neighbour, goe, and come againe to morrow*, ſayth *Salomon*, *Pro.* 3. 28. How much leſſe is it meete to be ſaid unto a God, when he commeth unto thee, and wooeth thee to give him thy heart; *Pro.* 23. 26. *My Sonne, give me thy heart*; put him not off till to morrow; thou *knoweſt not what a day may bring forth*; therefore boaſt not of to morrow; thy heart may be farther off from God to morrow, then it is to day. Oh therefore what thou reſolveſt to doe, doe it ſpeedily: the ſooner, the better: *He giveth twice, that giveth quickly*. He that will not ſerve God in his youth, is in danger not to ſerve him at all: and looke how thou doeſt thy worke, ſo aſſure thy ſelfe God will pay thee thy wages: and the Proverbe is often true, *An old naught, will never be ought*.

Qui dat miſeritordium pœnitentibus, non dat ſemper pœnitentium petentibus. Aug.

Vt vera pœnitentia nunquam eſt ſera; ſic ſera pœnitentia raro vera.

Bis dat qui citò dat. Sen.

Proverbe.

Fifthly, It is a dangerous thing to neglect the ſervice of God in the time of our youth, and to miſ-ſpend it in the ſervice of

§. *Miſchiefe* Bringeth Gods wrath upon children.

ſinne

ſinne and Sathan. Let no man ſay, it is no matter for youth, no great matter for children, what they ſay, or doe: O yes (brethren) it is very materiall: he that ſinneth in his youth, unleſſe he repent, is like to ſmart in his age. It doth not extenuate our ſinnes, but aggravate them (rather) that they are the ſinnes of our youth. See how ironically the Wiſe-man ſpeaketh to the riotous young man, in *Eccleſ.* 11. 9. *Rejoyce, O young man, in thy youth,* &c. *But remember, that (for theſe things) God will bring thee to judgement.* This was one thing, that aggravated the ſinne of *Sodome,* that young and old were guiltie of it, they were generally beaſtly and filthy, both young and old, *Gen.* 19. 4. Did it any whit excuſe, or extenuate the ſinne of *Eli's* ſonnes, that they were young men? No; it did aggravate it rather, 1 *Sam.* 2. 17. *Wherefore the ſinne of the young men, was very great before the Lord,* ſayth the Text. An odious thing for a young man to be old in wickedneſſe; for a young man to be an old drunkard, or an old adulterer, &c. (that is, a man of a long ſtanding in viciouſneſſe,) doth aggravate the ſinne very much. Yea, God cannot endure prophaneneſſe, no, not in children: and therefore let no man ſay, it is no matter for children, how prophane they be, or how ungracious, no matter if they be mockers, and ſwearers, &c. O yes (beloved) God is a God of ſuch pure eyes, that he hateth pro-

phaneneſſe, even in children. See an experiment of this, in thoſe children that mocked the old Prophet *Eliſha*, 2 *King.* 2. 23, 24. *As he was going up by the way to Bethel*, ſayth the Text, *there came forth little children out of the Citie, and mocked him, ſaying, Goe up, thou bald-head, Goe up, thou bald-head*: now ſee the event of this; The old *Prophet turned backe, and looked on them, and curſed them in the Name of the Lord, and there came forth two ſhee Beares out of the wood, and tare fortie and two children of them.* God will not ſuffer the prophaneneſſe of children to goe unpuniſhed. O how much better had it beene for theſe children, that they had been employed in the worſhip and ſervice of God, that the Prophet might have bleſſed them in the Name of the Lord! Now the eſtate of all that neglect the worſhip and ſervice of God, is a moſt curſed eſtate, whether they be young, or old, *For curſed are all they that erre from Gods Commandements*, as *David* ſpeakes, *Pſal.* 119. 21. whether they be young, or olde. Not onely the curſe of the Prophet, but the curſe of the great God, is readie to ſeize upon them. O then let us ſet our ſelves to ſerve God in our youth, and we may have the bleſſing of God upon us, both in our youth and age. Thus you ſee alſo the neceſſitie of it.

CHAP.

Chap. VI.

Containing the second branch of the Vse of Exhortation.

SEcondly, Seeing time spent in Gods service is the best spent time; This serveth to exhort us, that have once begun to serve God, that we should be constant in it. It is to no purpose to begin to serve God, unlesse wee resolve to hold on, and persevere; lest we be justly charged, with that of the Apostle, *Galathians* 5. 7. *Ye did runne well, who did hinder you, that ye should not obey the truth? i. e.* How commeth it to passe that yee did not persevere? and for this they were justly called, *O foolish Galathians! Gala.* 3. 1. Time spent in Gods service is fitly resembled unto a race, *Let us runne with patience the race that is set before us*; saith the Apostle, *Hebrewes* 12. 1. It is a meere folly for any man to begin a race, unlesse he resolve to persevere and bee constant in it; and therefore saith the Apostle, 1 *Cor.* 9. 24. *So runne, that ye may obtaine*, that is, begin speedily without delay, and hold on constantly without intermission. This was holy *David's* pious resolution,

Vse of Exhortation. 2. *Branch.* sc. To bee constant in Gods service, when wee have once begun.

tion, *Psalme* 119. 33. *Teach me, O Lord, the way of thy statutes, and I shall keepe it unto the end,* There was constancy, and perseverance. Now (for the perfecting of this point) I purpose to runne this course,

1. I will shew you the Motives, that may perswade us to it.

2. The chiefe Meanes, that we must use to attaine it.

Motives, Which are threefold.

1. The Motives, that may perswade us hereunto, are especially these three.

1. In regard of the equity of it.

2. The Vtilitie.

3. The Necessity of it.

I The equity. God is our Master, and wee his servants many wayes.

1. Now the equity of the dutie appeareth in this, *&c.* because the God of heaven is our chiefe Lord, and Master, and we are his servants, in many respects; and therefore in all equity it is fit that we should be constant in his service,

For. 1. We are the Lords professed servants.

2. His vowed, or sworne servants.

3. His made servants.

4. His bought servants.

And lastly, His obliged, or hired servants.

I Wee are Gods servants by profession.

1. We are Gods servants by profession: wee doe all professe our selves to bee Gods servants; yea, we should take it ill from any that should speake or repute us otherwise. We are all ready to say, with *David, Psalme* 116. 16. *Behold, Lord, how that I*

am

am thy ſervant, &c. We, we are Gods Livorie; it appeareth by our very profeſſion, that we would be eſteemed to be Gods ſervants; hence we come to Church, we depend upon his Ordinances, yea, no doubt, but if we ſhould be queſtioned, the moſt of us would be ready to ſay to God, as the Elders of *Iſrael* ſaid to *Iehu*, 2 *Kings* 10. When *Iehu* had ſlaine his Maſter, hee ſendeth this meſſage to the Elders of *Iſrael*, *Verſe* 2. *Seeing your Maſters ſonnes are with you, and there are with you Chariots, and Horſes, a fenced City alſo, and armour; Looke even out the beſt, and meeteſt of your Maſters ſonnes, and ſet him on his Fathers Throne, and fight for your Maſters houſe: But they were exceedingly afraid,* ſaith the Text, Verſe 4. *and ſaid, Behold, two Kings ſtood not before him, how then ſhould wee ſtand! But they ſent unto Iehu, ſaying, we are thy ſervants, and will doe all that thou ſhalt bid us*; Loe they were *Iehu's* ſervants by profeſſion. And the moſt of us, (no doubt) are ready to profeſſe no leſſe to God, *Behold we are thy ſervants, and will doe that which thou ſhalt bid us.* O then let us bee conſtant in Gods ſervice, becauſe we are his ſervants by profeſſion.

2 His ſworne ſervants.

Secondly, Wee are his vowed, or his ſworne ſervants; as appeareth by the promiſe and ſolemne vow that wee made to God in our Baptiſme, which was, That we would not only become, but alſo continue, Gods

Gods faithfull ſervants, and ſouldiers, untill our lives end. Yea, this vow we have renewed ſince, ſo often as we have received the Sacrament of the Lords Supper. How often have we publikely and ſolemnly dedicated our ſelves wholly to Gods ſervice? ſaying, Here Lord, wee offer unto thee our ſelves, ſoules, and bodyes, &c. How can we then (for ſhame) flinch from his ſervice, and be inconſtant, having ſo often ſolemnly proteſted, and ſworne the contrary? This made *David* conſtant in Gods ſervice, becauſe he had ſworne to be conſtant in it, *Pſalme* 119. 106. *I have ſworne, and will performe it, that I will keepe thy righteous judgements*. We have vowed, and ſworne, as well as *David*, and therefore muſt needs be perjured perſons, if we be not conſtant in his ſervice; *Offer unto God praiſe, or thankeſgiving, and pay thy vows unto the moſt High*, *Pſalme* 50. 14. Wee are the Lords ſworne ſervants, and therefore it ſtandeth with equity that wee ſhould bee conſtant.

3 We are his made ſervants.

Thirdly, We are the Lords made ſervants; it is the very ſpeciall end of our Creation: we were made on purpoſe to doe God ſervice. And therefore the conſideration of our creation, doth ſtrongly binde us to bee conſtant in Gods ſervice, *Pſalme* 100. 2, 3. *Serve the Lord with gladneſſe, come before his preſence with ſinging*; and marke the reaſon of it, *verſe* 3. *Know*

yee,

,that the Lord he is God, it is he that hath ade us, and not we our ſelves. How can e chooſe but cheareſully and conſtantly oe ſervice to our Maker? And ſo againe, *Pſalme 95. 6. O come let us worſhip, and all downe, and kneele before the Lord our Maker*, &c. And no marvell, for it is the ery end of our Creation, and comming into this world, *ſc.* to doe God ſervice, and hereby to advance his glory. *He made all things for his owne ſake, yea, even the wicked for the day of evill*, ſaith the Wiſeman, *Proverbs 16. 4.* It is for his owne ſake, and ervice, to advance his glory, and glory will e have of us, one way, or other, one time, or other; if we doe not honour him by doing his pleaſure here on earth, we ſhall perforce glorifie his juſtice, in ſuffering his pleaſure for ever in hell: the Lord will attaine his owne end, in one kinde or other, *For my glory have I created him*, ſaith God, *I have formed him, yea, I have made him.* Another Motive, to be conſtant.

4 His bought ſervants, or by way of Redemption. *Simile.*

Fourthly, We are the Lords bought ſervants, redeemed and purchaſed at a very great rate, to this purpoſe only, to doe God ſervice. Suppoſe a man ſhould meete a poore man going to priſon for debt, (whence hee was never like to come out) and ſhould pay the ſumme, and ſet him at liberty, upon condition, that hee ſhould bee conſtant in his ſervice as long as he lived: Oh with all my heart, would the poore

poore man ſay, how much better is it to ſerve thee, then live in a priſon, a dunge- on all my dayes? he was ſtrongly engaged to that mans ſervice. Here is our very caſe we are all priſoners by nature, and Sathan is ready every moment to cary us to the priſon of hell, where we ſhould rot, and burne for ever; now the Lord redeemeth us, and ſetteth us at liberty from the ſervice of ſinne and Sathan, and the bondage of corruption; Deliver him from going downe to the pit, ſaith the Lord, his Ranſome is paid, according to that in *Iob* 33. 28. Oh then how ſtrongly doth this binde us, to be conſtant in Gods ſervice, that we ſhould have a care never to depart from him? *Ye are not your owne* (ſaith the Apoſtle, 2 *Cor.* 6.19.20.) *but ye are bought with a price, and therefore glorifie God, in your bodies and ſoules, for they are Gods*: Ye are *redeemed with a great price, not with corruptible things, as ſilver and gold, from your vaine converſation; but with the precious bloud of Chriſt, as of a Lambe without ſpot*, ſaith the Apoſtle, 1 *Peter* 1. 17, 18. Excellent to this purpoſe, is that in the ſong of *Zachary*, *Luk.* 1. 68. *Bleſſed be the Lord God of Iſrael, for he hath viſited, and redeemed his people*; But to what end hath he done this? That he ſheweth plainely, *ver* 74. *That we being delivered out of the hands of our enemies, might ſerve him without feare, in holineſſe, and righteouſneſſe, be-*

fore

re him, all the dayes of our life, So that the onſideration of our redemption ſhould ake us conſtant in Gods ſervice, becauſe e were redeemed, and bought to that end nd purpoſe. Thus *Moſes* expoſtulateth the aſe with thoſe revolting *Iſraelites, Deut.* 2. 6. *Doe ye thus requite the Lord, O ye oliſh people and unwiſe? Is not he thy faher, that hath bought thee? Hath he not ade thee, and eſtabliſhed thee?* The ſinne fbackſliding is fearefully aggravated, from he conſideration of the Lords ſingular oodneſſe in our creation, and redemption; Now the very end of God, in the great worke of our redemption, is to *purge us to imſelfe a peculiar people, that we might be ealous of good workes.*

Fifthly, Wee are the Lords hyred ſervants, and doe daily receive our wages from him; yea, *in him it is, that we live, and move, and have our being.* After the Lord hath made us, and ſent us into the world, alas, we all ſtand idle, and doe him no ſervice at all, untill the Lord be pleaſed to hire us, and ſet us a worke, *Matth.* 20. 7. *Why ſtand yee here all the day idle,* (ſaith the Lord of the Vineyard) *goe ye into the Vineyard, and worke, &c.* Loe, wee are the Lords hired ſervants, who is a moſt excellent paymaſter, and very bountifull, beſides our wages, he is very kinde unto us, in many ſpeciall gifts, and vailes, *Iſa.* 65. 13, 14. *Behold, my ſervants ſhall eat, and ye ſhall*

5 We are his hired ſervants.

ſhall be hungry; my ſervants ſhall drinke, and ye ſhall be thirſtie; Yea, he is ſuch a Maſter as daily loadeth us with gifts and benefits, *Pſalme* 68. 9. *Bleſſed be God, even the God of our ſalvation, who daily loadeth us with his benefits*, and all to this end and purpoſe, that we might be faithfull and conſtant in his ſervice, that we might *obſerve his ſtatutes, and keepe his lawes*, that is even the very right uſe of all his mercies. When *Ioſhua* had reckoned up Gods ſingular mercies towards the *Iewes*, in *Ioſhuah* 24. See the uſe of all, *verſe* 14. *Now therefore feare the Lord, and ſerve him; And now, Iſrael, what doth the Lord require of thee, but only to love the Lord thy God, and feare, and ſerve him? Deut.* 10. 12. This was godly *Samuels* argument to the revolting and offending *Iſraelites*, *God forbid, that I ſhould ſinne againſt the Lord, in ceaſing to pray for you, but I will ſhew you the good, and the right way*, 2 *Samuel* 12. 24. &c. as if he had ſaid, I will not only pray for you, but I will alſo further teach, and inſtruct you in the right way; *onely feare the Lord, and ſerve him, for conſider what great things he hath done for you*; elſe a man in this caſe is worſe then the very Oxe or Aſſe, as the Lord himſelfe ſpeaketh, *Iſa.* 1. 2, 3. *Heare ô heavens*, &c. *the Oxe knowes his owner, and the Aſſe his Maſters Crib, but Iſrael hath not knowne, my people have not underſtood.* And thus yee have

Pſal. 105. *laſt.*

ſeene

ſeene the firſt Motive, that may perſwade us to be conſtant in Gods ſervice, *ſc.* In regard of the equity of it.

2. *Motive.* From the Vtilitie, as appeareth by ſundry benefits.

Secondly, The ſecond Motive, that may perſwade us to be conſtant in Gods ſervice, is drawne from the conſideration of the Vtilitie of it. It is commodious, and profitable, that we ſhould be conſtant, and perſevere in Gods ſervice. *There be many that ſay, Who will ſhew us any good? Pſal.* 4. meaning, profit. And it is the Queſtion of thoſe prophane ones, in *Job* 21. 15. *What is the Almightie, that We ſhould ſerve him? Or what profit ſhould we have, if we pray unto him?* ſay they. Now to this, I anſwer, That conſtancy and perſeverance in Gods ſervice, is exceeding uſefull, and profitable, and that in many reſpects.

1. *Benefit.* It will aſſure us, that when wee dye, we ſhall goe to heaven.

Firſt, Conſtancie in Gods ſervice, will aſſure a man, that when he dyeth, he ſhall goe to heaven. What an admirable, and deſireable thing it is, that a man ſhould be able to ſay with the Apoſtle, 2 *Cor.* 5. 1. *Wee know, that when the earthly houſe of our tabernacle ſhall be diſſolved, we have a building of God, an houſe, not made with hands, eternall in the heavens.* But how came the Apoſtle by this aſſurance? Vpon what ground did he thus confidently aſſure himſelfe? That we ſhall ſee, *Ver.* 9. Wherefore *we labour, that whether preſent, or abſent, we may be accepted of him.* This was the ground of his rejoycing, *The teſtimonie of our conſcience, that in ſimpli-*

simplicitie, and godly sinceritie; not with fleshly wisedome, but by the grace of God. We have had our conversation in the world, 2 Cor. 1.12. Vpon this ground he expecteth a crowne of Righteousnesse, 2 *Tim.* 4. 7, 8. Constancie and perseverance, is the very condition required, and expressed in the Lords gracious promise; *He that endureth to the end, shall be saved,* sayth our Saviour, *Mat.* 24. 13. *Be thou faithfull unto the death, and I will give thee the crowne of life, Rev.* 2. 10. *In due time wee shall reape, if wee faint not,* sayth the Apostle, *Gal.* 6. 9. Yea, this diligence and constancie in Gods service, is that which will give a man abundant assurance of entrance into the Kingdome of *Iesus Christ.* Excellent to this purpose is that of the Apostle *Peter,* 2 *Pet.* 1. 5. 11. *Wherefore giving all diligence, adde to your faith vertue, and to your vertue knowledge,* &c. (*i. e.*) be abundant, and constant in Gods service: now marke the reason, *Ver,* 11. *For so an entrance shall be ministred unto you, abundantly into the everlasting kingdome of Iesus Christ.* Oh what a precious thing is this!

2. *Benefit.* This will be our crowne of glorie in our age.

Secondly, This will be a crowne of glorie to us, in our old age; *sc.* if we be constant. See the testimony of *Salomon* for this, *Pro.* 16. 31, *The hoarie head is a crowne of glorie, when it is found in the way of Righteousnesse:* That will not onely be a great honour and credit, for a man in that case, but also the Lord will set a crowne of glorie upon

upon the hoarie head, that is found in the way of Righteouſneſſe, and is conſtant in Gods ſervice. Here was *Pauls* crowne of glorie, that though in his youth he was a perſecuter, and injurious, (for they that ſtoned *Stephen, layd downe their cloathes at a young mans feete, whoſe name was Saul, Act.* 7. 58. & *Chap.* 8. 1. *And Saul was conſenting unto his death,* ſayth the Text.) But after he was once truely converted, and was entred into Gods ſervice, ſee how conſtant he was in it, even untill old age: yea, death it ſelfe: as appeareth by his owne ſpeech to *Philemon, Ver.* 8, 9. *Though I might be much bold in Chriſt, to enjoyne thee that which is convenient; yet, for love ſake, I rather beſeech thee, being ſuch a one as Paul the aged, and now a priſoner of Ieſus Chriſt.* Here was *Pauls* crowne of glorie, *&c.* that in his old age, he was a priſoner, and a conſtant Martyr of *Ieſus Chriſt:* here was a right tree of righteouſneſſe, which bringeth forth fruit in their age, yea, in their old age, and even then be fat and flouriſhing, *Pſal.* 92. 14. This was *Mnaaſons* crowne of glory, that he was juſtly called an old Diſciple; *They brought us to the houſe of one Mnaaſon, an old Diſciple, with whom we ſhould lodge,* ſayth the Text, *Act.* 21. 16. Let this alſo perſwade us to conſtancie and perſeverance.

Thirdly, Conſtancie in Gods ſervice, is that which will aſſure us that wee are the true Diſciples and followers of *Ieſus Chriſt.*

3. *Benefit.* This will alſo aſſure us, that we are Chriſts Diſciples.

Oh what an admirable thing is this! Who would not but labour to be aſſured that he is of the number of *Chriſts* true Diſciples, and no hypocrite? Why now, conſtancie in Gods ſervice will aſſure a man of this. See an excellent place for this purpoſe, *Joh.* 8. 31, 32. *If ye continue in my Word* (in yeelding of conſtant obedience unto my Word) *then are ye my Diſciples indeed, and yee ſhall know the truth, and the truth ſhall make yee free,* ſayth our Saviour. But on the other ſide, he that wavereth, and is unconſtant, hath great cauſe to ſuſpect himſelfe, to be no better then an hypocrite. See an excellent place for this purpoſe, *Pſal.* 106. 3. *Bleſſed are they that doe judgement, and he that doth righteouſneſſe at all times:* they are onely happie, that are conſtant in Religion: but the hypocrite is fickle and inconſtant; *Job* 27. 8. *What is the hope of the hypocrite, though he hath gained, when God taketh away his ſoule?* He is in a woefull eſtate at that time. Why ſo? And who are theſe, that have cauſe to ſuſpect themſelves to be but hypocrites? That yee ſhall ſee, *Ver.* 10. *Will he delight himſelfe in the Almightie? Will he alwayes call upon God?* Will he be conſtant in Gods ſervice? No ſure; in time of temptation they fall away, and ſo diſcover their unſoundneſſe and hypocriſie; for ſo argueth the holy Apoſtle, 1 *Ioh.* 2. 19. *They went out from us, but they were not of us; for if they had beene of us, they would no doubt*

have

have continued with us ; but they went out, that they might be made manifeſt that they were not all of us. Will yee alſo goe away? ſayth our Saviour to his Diſciples, *Joh.* 6. 67. He that is a true Diſciple of *Chriſt*, will be conſtant in his ſervice, and never depart from him: yea, he will be readie to ſay, with *Peter*, (though without boaſting of his owne ſtrength) *Though all men ſhould forſake thee, will I never forſake thee: yea, though I ſhould dye with thee, yet will I not deny thee. Mat.* 26. 35. No queſtion *Peter* ſpake as he thought, when he ſaid ſo, though his owne ſtrength failed him, when it came to the poynt. But he that reſolveth the like, in the ſtrength of the Lord, and out of the ſight and ſenſe of his owne weakneſſe, (if he ſhould be left to himſelfe) that man may comfortably aſſure himſelfe, that he is a true Diſciple of *Chriſt Jeſus*.

Fourthly, Conſtancie in Gods ſervice, will aſſure us of the Lords gracious readineſſe to heare our prayers: the Lord will be conſtant in hearing the prayers of that man which is conſtant in doing him ſervice; 1 *Ioh.* 5. 14. *This is the confidence that we have in him, that if we aske any thing, according to his will, he heareth us.* Oh what an happie thing, for a man to be aſſured in his ſoule, that his prayers are heard, and finde acceptance with the Lord? Now if a man be conſtant in Gods ſervice, he may be aſſured of his intereſt in thoſe gracious promi-

4. Benefit. That God will heare our prayers.

les, *Mat.* 7. 7. *Aske, and yee ſhall have; ſeeke, and yee ſhall finde; knocke, and it ſhall be opened unto you.* Or that in *Iſa.* 65. 24. *It ſhall come to paſſe, that when they call, I will anſwer; and while they are yet ſpeaking, I will heare.* Now nothing will more certainly aſſure us of this, then conſtancie in Gods ſervice. See that excellent ſpeech of our Saviour, *Joh.* 15. 7. *If yee abide in me, and my Word abide in you; yee ſhall aske what yee will, and it ſhall be done unto you.* Conſtancie in Gods ſervice, aſſureth us, that God heareth our prayers, and will grant our requeſts, ſo farre as ſhall be expedient. Hereupon is that admirable ſpeech of the blind man, *Ioh.* 9. 31. *We know that God heareth not ſinners; but if any man be a worſhipper of God, and a doer of his will, him he heareth.* Loe another ſpeciall benefit!

5. *Benefit.* All ſuch ſhall bee taught of God, and directed in his truth.

Fifthly, He that is conſtant in Gods ſervice, ſhall be taught of God, and directed in the truth, amongſt all the multiplicitie of opinions that are in the world, he ſhall know the Doctrine of *Chriſt*, and be able in ſome ſort to diſtinguiſh it from falſe Doctrines, and opinions, that are in the world; *My ſheepe heare my voyce, and follow me*, ſayth our Saviour, *Joh.* 10. 27. Yea, they know his voyce, and are able to diſtinguiſh it from the voyce of ſtrangers, *ver.* 4, 5. *The Sheepe follow him*, (that is, the good Shepheard) *for they know his voyce, and a ſtranger will they not follow, but flee from him, for they*

they know not the voyce of ſtrangers, ſayth the Text. Here is the happineſſe of a true Sheepe of *Chriſt*, one that is conſtant in Gods ſervice. So, *Pſal.* 25. 12. 14. *What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe.* Yea, *the ſecret of the Lord is with them that feare him, and he will ſhew them his Covenant:* They that feare and ſerve God conſtantly, ſhall be acquainted with the ſecrets of Religion. O what an happineſſe is it for a man to be aſſured in his ſoule, that he is of the true Religion, among all the religions that are in the world. Hence is that ſpeech of our Saviour, *Ioh.* 7. 16, 17. *My Doctrine is not mine, but his that ſent mee:* yea, but how ſhould a man know that? that our Saviour ſheweth, *Ver.* 17. *If any man will doe his will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeake of my ſelfe:* A moſt ſweet and admirable benefit: a conſtant and conſcionable care to yeeld obedience to what we know, is the beſt meanes to perfect, and increaſe our knowledge. This made *David* wiſer then his enemies; yea, then the Ancient; yea, then his teachers; becauſe he was a conſtant practitioner of what he knew; *Pſal.* 119. 98, 99. &c. He that would be aſſured of the truth of his Religion, let him be conſtant in the duties of Gods worſhip and ſervice; for this alone will doe it. Hereupon it was, that many poore ſilly men and women in Queene *Mary's* dayes,

ſealed the truth with their blood; when many great Schollers fell away.

6. Beneſit. This will afford us comfort in the greateſt troubles that can befall us, yea, even in death.

Sixthly, and laſtly, Conſtancy in the duties of Gods worſhip, and ſervice, will affoord a man comfort in time of trouble; yea, in the houre of death: this will make a man able to *lift up his head with joy*, in that caſe, as if his *redemption drew nigh*; *Pſal.* 37. 37. *Marke the upright man, and behold the juſt*; that is, he that is conſtantly juſt and upright; *for the end of that man ſhall be peace*, ſayth the Pſalmiſt. See an experiment of this, in diverſe examples. 1. The example of Gods Church, in great affliction and perſecution, *Pſal.* 44. ſee their woefull miſerie, *Ver.* 13, 14. &c. *Thou makeſt us a reproach to our neighbours, a by-word, a ſhaking of the head amongſt the people. My confuſion is continually before me, Ver.* 15. *All this is come upon us, Ver.* 17. Well, what was it now that did affoord them comfort, in this their extremitie? Surely their conſtancie in Religion; *Ver.* 17, 18. *Yet have wee not forgotten thee, nor have dealt falſely in thy Covenant; our heart is not turned backe; neither have our ſteppes declined from thy way*: Yea, though thou haſt ſore broken us, in the place of Dragons, and covered us with the ſhadow of death, *Ver.* 19. So, what was it that affoorded *Iob* ſuch comfort, in his extremities, but his ſinceritie, and conſtancie? Two excellent places we have for this; the one, in *Iob* 27. 5. *God forbid, that I ſhould*

juſtifie

juſtifie you, ſayth he to his friends. Why not? Were they not honeſt and religious men? Yes ſurely, they were gracious men, and full of wiſedome; but yet *Iob* would not juſtifie them in that particular, wherein they condemned him for an hypocrite: they charged him with inconſtancie, and hypocriſie, and that he would never yeeld unto, *Till I dye, I will not remove my integritie from me; my righteouſneſſe I hold faſt, and will not let it goe, my heart ſhall not reproach me, ſo long as I live.* This was the onely thing, that did affoord him comfort, in his great extremities, and calamities, and unjuſt cenſures of his friends; he knew, that he had beene ſincere, and conſtant in Gods ſervice. The other place for this purpoſe, is, *Iob* 23. when God hid himſelfe from him, that he could not ſee him, *Ver.* 8, 9. whether he went forward, or backward, on the right hand, or on the left, yet he could not finde God; What was his comfort? *Yet when he hath tryed me, I ſhall come out like gold*; I ſhall be the better for all this at laſt, *Ver.* 10. Well, how came he to be aſſured of this? That yee ſhall ſee, *Ver.* 11, 12. *My foote hath held his ſteps, his way have I kept, and not declined; neither have I gone backe from the Commandement of his lippes; I have eſteemed the words of his lippes, more then my neceſſary food:* Here was his comfort, that he had beene conſtant in Gods ſervice; it was grounded upon the conſideration of

his perſeverance. The ſecond particular example, is that of *David, Pſal.* 18. when he was in many waters, readie to be drowned, environed with ſtrong enemies, *Ver.* 16, 17. Now what was his comfort in theſe caſes? That yee ſhall ſee, *Ver.* 21. *For I have kept the Wayes of the Lord, and have not wickedly departed from my God.* Loe here, what will affoord us comfort in our greateſt miſeries, and extremities, *ſc.* Conſtancie in cleaving to God; and a vigilant watchfull care, not to depart from him: *All his judgements were before me, and I did not put away his Statutes from me, Ver.* 22. I have beene conſtant in his ſervice. So, that of *Pſal.* 119. ſee what dangerous ſtraites that good man was in; *Ver.* 107. *I am afflicted very much:* How much *David? My ſoule is continually in my hand*; I doe even daily cary my life in my hand; there is but even a ſtep, betweene me and death: Well, how came that to paſſe? *The wicked have layd a ſnare for me*, ſayth he, *Ver.* 110. Well, what was his comfort in all this, his Staffe to uphold him in all theſe dangers? Surely his conſtancie in Gods ſervice: *I have ſworne, and will performe it, that I will keepe thy righteous judgements, V.* 106. and *Ver.* 111, 112. *Thy Teſtimonies have I claimed as my heritage for ever; for they are the rejoycing of my heart; and I have inclined my heart to performe thy Statutes alwayes, even unto the end.* Loe, this will affoord us comfort in the greateſt troubles that can befall

fall us. Yea, this will affoord comfort, and confidence, even in death; *Though he kill me, yet will I truſt in him,* ſayth *Iob*, upon this ground, *Iob* 13. 15. See an example of this in that good King *Hezekiah*; What was his comfort when the Prophet brought him the meſſage of death, from the Lord, *Iſa.* 38. 3? Surely, his conſtancie, and ſinceritie in the duties of Gods worſhip and ſervice; *Remember now, O Lord, I beſeech thee, how I have walked before thee, in truth, and with a perfect heart, and have done that which hath beene good in thy ſight,* (*i. e.*) here is my chiefe comfort in this caſe. So, this made *Paul* thinke on death with comfort, and rejoycing; 2 *Cor.* 1. 12. So, 2 *Tim.* 4. 7, 8. *The time of my departure is at hand, and I am now readie to be offered, ſc.* in ſacrifice to God by death. Now ſee the grounds of the Apoſtles comfort and confidence in that caſe; *I have fought a good fight, I have finiſhed my courſe, I have kept the faith,* (I have ſpent time in Gods ſervice conſtantly,) *henceforth there is layd up for me a crowne of Righteouſneſſe.* And thus you ſee at large the Vtilitie of the dutie, which is the ſecond Motive, that may perſwade us to be conſtant in the duties of Gods worſhip and ſervice.

Thirdly, The third and laſt Motive that may perſwade us hereunto, is drawne from the conſideration of the neceſſitie of it; It is not onely equall, and profitable, but exceeding

3. *Motive.* The neceſſitie of it.

Conſtancie in Gods ſervice is neceſſarie.

ceeding neceſſary, that we ſhould be conſtant in the duties of Gods worſhip and ſervice. This appeareth, not onely in regard of the expreſſe command of God, to that purpoſe, but alſo, becauſe it is the ſpeciall condition required on our part, as ever we expect the reward promiſed, (as wee have heard before) but we ſhall finde it very neceſſary in many other reſpects; whereof I will onely mention but one, or two, which I conceive to be the chiefe.

Arguments
I
Els we looſe all the pains we have taken in Gods ſervice heretofore.

Firſt, Becauſe, without conſtancie and perſeverance, wee looſe all the labour and paines, that we have alreadie taken in Gods ſervice; we have laboured in vaine, and to no purpoſe, if we doe not perſevere; if we faint, we are ſure we ſhall never reape, as the Apoſtle ſeemeth to intimate, *Gal.* 6. 9. All our righteouſneſſe ſhall not ſo much as be once mentioned unto us, we ſhall be never a whit the better for it, *Ezech.* 18. 24. *The ſoule of the Lord ſhall have no pleaſure in him: Heb.* 10. 38. See an experiment of this, in two famous examples to this purpoſe, *ſc. Demas* and *Alexander.* See what a good opinion the Apoſtle had of this *Demas*, he remembreth his love to the Church of *Coloſſe*, *Col.* 4. 14. *Demas greeteth you:* yea, he was one of *Pauls* fellow labourers, *Philemon, ver.* 24. And yet ſee how the Apoſtle cryeth out of him afterward, 2 *Tim.* 4. 10. *Demas hath forſaken us, having loved this preſent world: Demas* hath loſt all his labour, and

and the credit of all his former proceedings. So for *Alexander*; ſee how zealous, and forward he ſeemed to be, in *Act.* 19. 33. he was very like to have ſuffered Martyrdome; and yet ſee how the Apoſtle diſcovereth him afterward, for his damnable Apoſtacie, 2 *Tim.* 4. 14. *Alexander the Copper-ſmith hath done me much evill, the Lord reward him according to his worke: for he hath greatly withſtood our words.* So he loſt the benefit of all the good he had done formerly. But this is not all; for

Danger of backſliding.

2.

It is a thing moſt odious and hatefull to God.

Secondly, The ſinne of back-ſliding and falling backe from Religion, is a thing that is moſt odious and hatefull to God; the ſoule of the Lord abhorreth it; the ſoule of the Lord will have no pleaſure in ſuch, that is, he hateth and abhorreth them: hereupon it is compared to the vomit of a Dogge, and the Sowes wallowing in the mire, 2 *Pet.* 2. 22. Yea, if any man draw backe, it is unto his perdition, unleſſe he repent, *Heb.* 10. 39. And how hard a thing it is for ſuch to be brought unto Repentance: *Heb.* 6. 5. *If they fall away, it is impoſſible to renew them againe unto repentance*: How-ever, the *back-ſlider in heart, ſhall be filled with his owne wayes*, *Pro.* 14. 14. And are quite loſt in their owne ſenſe, and feeling, which is even a little hell upon earth; as appeareth by the example of *Francis Spira*, and *William Rogers* of *Cranebrooke* in *Kent*, the Stories of both which are lately publiſhed. Yea, ſee the

the woefull eſtate of *Lot's* wife; Let the judgement of God upon her, make us take heede of looking backe, which is the effect of that ſpeech of our Saviour, *Luk.* 17. 32. *Remember Lots wife*, who for looking backe was turned into a pillar of ſalt, *Gen.* 19. 46. Whoſoever doe thus, unleſſe they repent and doe their firſt workes, are in no caſe fit for the kingdome of heaven; for *he that putteth his hand to the Plough, and looketh backe, is not fit for the kingdome of God*, ſayth our Saviour, *Luk.* 9. 62.

3 Neceſſary to bee conſtant, becauſe the devill ſeeketh continually to doe us miſchiefe and bring us backe to his kingdome.

Thirdly, Wee had need be vigilant and conſtant, in regard of the devils continuall diligence, in watching all opportunities to doe us miſchiefe, we had need continually to ſtand upon our guard, and ply our worke; for if we give over, we immediately become a prey to his malicious cruelltie. Whilſt the little bird is in action, and flying from buſh to buſh, and from place to place, ſhe is in no danger of being ſhot to death; but when ſhe ſitteth ſtill, ſhe becommeth a prey to the cruell fowler, it is the Holy Ghoſts owne ſimilitude, *Prov.* 26. 2. *As the bird by wandring, and the Swallow by flying, ſo the curſe cauſeleſſe ſhall not come.* When did *David* become a prey to the Devill and luſt, but when he lay idely at home, 2 *Samuel* 11. upon his bed. The Devill ſeeketh continually to doe us hurt, and by doing nothing, we learne to doe evill. Therefore this is the Apoſtles argument,

argument, to perſwade to conſtancy and vigilancy, 1 *Peter* 5. 8. *For your adverſary, the Devill, as a roring Lion, goeth about, ſeeking continually whom he may devoure.* And thus yee ſee alſo the neceſſitie of conſtancy, and perſeverance in the duties of Gods worſhip, and ſervice. It is equall, profitable, and neceſſary.

Meanes.

Now for the Meanes that wee muſt uſe, that we may be conſtant, I will give you only one generall, which will divide it ſelfe into ſundry particulars.

1. *Generall* A right diſpoſition of the heart, ſhewing it ſelfe.

1. In generall, get a right diſpoſition of heart to this purpoſe, without this it is impoſſible for any to be conſtant in Gods ſervice: therefore ſaith *David*, *Pſalme* 119. 112. *I have inclined my heart, to performe thy Statutes alwayes.* It is only a good, and an honeſt heart, that is able to make a man hold out in Gods wayes, as our Saviour ſheweth, *Luke* 8. 15. This made *Iehu* fall away at laſt, notwithſtanding all the faire ſhewes he made of zeale for God, and his truth, *But Iehu tooke no heede, to walke in the Law of the Lord God of Iſrael, with all his heart*, ſaith the Text, 2 *Kings* 10. 31. This made him cleave to *Ieroboam's* calviſh Idolatry. So this made *Simon Magus* fall off, notwithſtanding all his fine ſhewes of Religion, his keeping company with the Apoſtles, his being baptized, &c. he ſhewed plainly what he was at laſt: And how came that? *I perceive that thy heart is not*

not right, in the sight of God, saith the Apostle to him, *Acts* 8.21. If we would persevere in Gods service, we must labour to have our hearts set in a right frame.

In sundry specialties.

Now (more particularly) if ye aske me, what disposition or frame of heart is it, that we must labour for, if we would bee constant in Gods service?

2. Speciall.

I

It must bee a faithfull or beleeving heart.

1. I answer, that if we would be constant in Gods service, we must labour for a beleeving heart, an heart fraught with the precious grace of true saving faith. This is that, which will make a man constant and victorious over all impediments, 1 *Iohn* 5, 4, 5. *For whosoever beleeveth and is borne of God, overcommeth the world: and this is the victory that overcommeth the world, even your faith.* True saving faith is of a lasting nature; he that hath it, *can never perish, but have everlasting life, Iohn* 3.16. Yea, this doth alwayes end in salvation, 1 *Peter* 1.9. *Receiving the end of your faith, even the salvation of your soules,* saith the Apostle, if any man draw backe, and fall off from Gods service, it is either for want of faith, or at least for want of a true saving faith. When the Apostle had shewed the danger of backsliding; see the remedy which the Apostle prescribeth, or intimateth (at least) in that case, *If any man draw backe, my soule shall have no pleasure in him. We are not of them that draw backe unto perdition,* (there is the danger) *but*

of

of them that beleeve, or follow faith *to the ſaving of the ſoule*, there is the remedy, *Hebrewes* 10. 38, 39. If any thing make us hold out againſt Sathan, in that dangerous conflict, it muſt be the *ſhield of faith, whereby we may quench all the fiery darts of the wicked, Epheſians* 6. 16. *Above all, take unto you the ſhield of faith*: if any thing at all can doe you good, this is it.

2. It muſt be ſuch a *faith*, as *worketh by love, Galath.* 5. 6. And therefore in the ſecond place, we muſt labour for a loving heart, if we would be conſtant: Let us ſerve God for love, and that will make us perſevere in it. Men will bee conſtant in the workes they love, the *Epicure* is conſtant in pleaſures, and recreations; the covetous, in toyleing for the world; the Student is conſtant at his booke; And why ſo? Becauſe they love theſe things. Charity will make a man hold out, *it hopeth all things, and endureth all things*, ſaith the Apoſtle, 1 *Cor.* 13. It never faileth, *ver.* 8. They that ſerve God for love, reſemble the Sunne, that ſhineth more and more, till the perfect day, or like Mount *Sion*, that *ſtandeth faſt for ever, and cannot be removed, Pſalm.* 125. 1. See how conſtant is *Iacob* in ſerving for *Rachel, Geneſis* 29. 20. *He ſerved ſeven yeares for her, and they ſeemed but a few dayes, in regard of the love that he had to her*, ſaith the Text; Love ſet him a worke, and that made him conſtant in it.

2
A loving heart.

Now

Now what a ſhame for us, if *Iacob* ſhould love *Rachel*, better than we love God, *If ye love me, keepe my Commandements*, ſaith our Saviour, *Iohn* 15. 14. As if hee had ſaid, If yee love me, ye will doe it. Labour of love, will be conſtant. He whoſe bountie, and charity is grounded upon true love to God, will be conſtant in it. It is an excellent place to this purpoſe, *Hebr.* 6. 10. *God is not unrighteous, to forget your worke, and labour of love, which ye have ſhewed towards his Name.* But how did that appeare? Surely by the conſtancy of it, *In that ye have miniſtred unto the Saints, and doe miniſter*, (*i. e.*) this is a true ſigne, that your charity, and workes of mercy proceed from love to the Name of GOD, becauſe yee are conſtant in them; this argueth evidently that they are labours of love.

3 An heart fraught with the true feare of God.

Thirdly, if wee would bee conſtant in Gods ſervice, we muſt labour to have our hearts fraught with the true feare of God. This is one of the gifts of God, that are without repentance, *Romans* 11. 29. *The feare of the Lord is cleane, and endureth for ever*, *Pſalme* 19. 8. *Bleſſed is the man that feareth alwayes*, *Proverbs* 28. 14. Hee that truly feareth God, will feare him alwayes, this will make him conſtant in Gods ſervice, *Ier.* 32. 40. *I will put my feare in their hearts, that they ſhall never depart from me*, ſaith the Lord. The true feare of God will

make

make us conſtant, and therefore it is a chiefe point of wiſdome, to ſerve God with feare, as is intimated, in *Pſalme* 2. 10, 11. *Be wiſe now therefore, O ye Kings, be inſtructed, ye Iudges of the earth*; Well, wherein ſhould they chiefely ſhew their wiſdome? *Verſe* 11. *Serve the Lord with feare, and rejoyce with trembling*; Why ſo? Surely, becauſe then they would bee conſtant, and keepe in the right way, or elſe they would ſoone periſh from it, as is intimated in the next *verſe* 12. *Kiſſe the Sonne, leſt he be angry, and yee periſh from the right way.*

4 A ſound and upright, or a good and an honeſt heart.

Fourthly, If we would bee conſtant in Gods ſervice, we muſt labour for a ſound, and an honeſt heart. It is onely the good, and the honeſt heart that holdeth out, and bringeth forth fruit with patience; *Luk.* 8. 15. *Behold, thou deſireſt truth in the inward affections*, ſaith *David*, *Pſalme* 51. 6. Becauſe the Lord knoweth ſuch an heart will be conſtant. A little before the Apoſtle ſhewing the danger of backſliding, and inconſtancy in GODS ſervice, hee preſcribeth this, as it were a remedy, to prevent that danger, *Heb.* 10. 22. *Let us draw nigh to God, with a true heart, &c.* Such an heart will make a man conſtant and firme indeed: therefore ſaith *David*, *Pſal.* 119. 80. *Let my heart be ſound in thy ſtatutes, that I be not aſhamed.* A true ridden horſe will hold out to the end of the journey, but

a tainted jade will faint at laſt. This made the *Iſraelites* ſo fickle and inconſtant in Gods ſervice; *Pſalme* 78. 34. *When he ſlew them, then they ſought him, and they returned, and enquired early after God.* Was not this well? Yea, ſo farre as man could judge it was excellent, that they ſhould ſo readily returne to him that ſmote them; and ſo indeed it had beene, if it had come from the heart: but alas! there they failed. *Ver.* 36. *Neverthelesſe, they did but flatter him with their mouth, and lyed unto him with their tongue; for their heart was not right with him, neither were they ſtedfaſt in his covenant.* This was abominable. So that if wee would bee conſtant in GODS ſervice, wee muſt ſee that our hearts bee ſound, and upright, elſe they will ſtart aſide like a broken, or a deceitfull bow, *verſe* 57.

5 An heart yeelding obedience in leſſer matters.

Fifthly, If we would bee conſtant in the maine duties of Gods worſhip, and ſervice, we muſt take heed, that wee take not liberty wilfully to offend in leſſer matters. I know ſpeciall reſpect muſt bee had to the maine duties of Religion, and the weighty things of the Law, *Matth.* 23. 23. but yet we muſt take heede, of taking liberty to offend in ſmaller matters, againſt knowledge and conſcience: *He that breaketh one of the leaſt of Gods Commandements, and teacheth men ſo, the ſame ſhall be called and accounted leaſt in the kingdom*

of heaven, saith our Saviour, *Matthew* 5 19. How great a Scholler, or how strict soever he may seeme to be in other things, this will lessen them, in the hearts of Gods people. Yea, and he that at first taketh liberty, wilfully to offend in trifles, will at last fall away in greater matters. First petty oathes, then greater, &c. It is an excellent place to this purpose, and excellently urged by a late Divine in this case, *Gal.* 1. 7. *There be some that trouble you, and would pervert the Gospell of Christ*: No, might they say, they retained the Gospell, onely they would have brought in a *Iewish* rite, or two, Circumcision; which was a thing of nothing: What saith the Apostle to these? *Galathians* 2. 5. *To whom we gave place by subjection, no not for an houre.* Not for an houre? Why *Paul?* what hurt can there be in a circumstance, a Ceremony, or a trifle? Yes, if it bee urged as necessary to salvation, it would soone overturne the truth, and substance of the Gospell; and therefore he giveth this for the reason (why hee would not yeeld, *no not for an houre*) *That the truth of the Gospell might continue with you*; as if he had said, ye cannot retaine long the truth of the Gospell, if ye admit this.

Dike Deceitf. of heart, page 191.

6 Lastly, an heart stored with courage and patience.

Sixthly, and lastly, He that would bee constant in Gods service, must put on patience, and courage, in regard of the opposition, that he is sure to meete withall in

that caſe: *In your patience poſſeſſe your ſoules*, ſaith our Saviour, *Luk.* 21. 19. And, *Let us runne with patience the race that is ſet before us*, *Heb.* 12. 1. Yea, *we have need of patience*, ſaith the Apoſtle, *Heb.* 10. 36. *Watch ye, ſtand faſt in the faith, quit ye like men, bee ſtrong*, ſaith the Apoſtle, 1 *Cor* 16. 13. He that will follow *Chriſt* conſtantly, and not forſake him, muſt reſolve before hand, to take up his croſſe, and arme himſelfe with patience, *Luk.* 9. 23. *If any come unto me, let him deny himſelfe, and take up his croſſe, and follow me*; This made *Paul* ſo conſtant in Gods ſervice, after he had once begun to ſerve him, *ſc.* becauſe hee was armed with a patient, and couragious reſolution, to endure what ever could befall in that caſe, *My life is not deare to me, that I may finiſh my courſe, and fulfill the miniſtery that I have received, &c.* *Acts* 20. 23. Yea, *I am ready, not only to be bound, but alſo to dye at Ieruſalem, for the Name of the Lord Ieſus*, *Acts* 21. 13. And thus have I finiſhed the ſecond duty, that wee are to be exhorted unto, in regard of our ſelves, *ſc.* Conſtancy in Gods ſervice, and have ſhewed both the Motives, why, and the meanes, how, to attaine ability to performe it.

CHAP.

CHAP. VII.

Wherein the laſt duty (in regard of our ſelves) is propounded, together with the Motives to perſwade us thereunto.

THirdly, Seeing time ſpent in Gods ſervice, is abſolutely the beſt ſpent time; This ſerveth to exhort every one of us, not only to begin to ſerve God. 1. Speedily without delay. 2. And conſtantly without ceaſing, but alſo plentifully, and abundantly; let us ſpend as much time as we can poſſibly this way; we cannot ſpend our time better, then in Gods Courts, his Houſe and Ordinances, the duties of his publike worſhip, and ſervice. Oh therefore let us deale plentifully, and abundantly this way, *Let us give all diligence*, not ſome, but all diligence is little enough this way, 2 *Pet.* 1. 5. *Whatſoever thy hand findeth to doe, doe it with thy might*, ſaith *Salomon*, *Eccleſ.* 9. 10. *Alwayes abounding in the worke of the Lord, knowing that your labour ſhall not be in vaine in the Lord*, ſaith the Apoſtle, 1 *Cor.* 15. 58. The more paines we take in Gods ſervice, the more wages ſhall we be ſure to receive. And therefore when we come to the wholſome waters of Gods Sanctuary, let us drinke freely and abundantly; this is our

3. *Dutie.* To ſpend as much time in Gods ſervice as wee can poſſibly.

Saviours owne exhortation, when he commeth into his garden of the Church aſſemblies, *Cant.* 5. 1. *Eat, O friends, drinke, yea, drinke abundantly, O beloved.* It is an excellent thing, when a man can ſay truely, that which *Iehu* only pretended in another caſe, 2 *King.* 10. 18. *Ahab ſerved Baal a little, but Iehu ſhall ſerve him much:* So, ſuch and ſuch ſerve God a little, I will ſerve him much: Surely it muſt needs be well taken at Gods hands, when we have a care to ſpend as much time in Gods ſervice, as we can poſſibly.

Now for the perfecting of this duty, (which is the maine point of all) I will ſhew you,

1. Some Motives to perſwade us to it.
2. Some few Directions, how to doe it.

And firſt for the Motives.

Motives.

The Motives that may perſwade us, to ſpend as much time as we can poſſibly, in the duties of GODS publike Ordinances, they are principally theſe foure.

1 Time preſent, is the only time for this purpoſe.

1. Becauſe the time preſent, I meane, the time of this preſent life, is the onely time, that we have to this purpoſe, either now, or never, muſt we ſerve God in theſe duties and Ordinances: as for Purgatory, it is but a popiſh dreame, a very fancy: the time of this life is the onely time for this purpoſe. Hereupon is that ſpeech of our Saviour, *Iohn* 9. 4. *I muſt worke the workes of God, while it is day, the night commeth, when no*

man

man can worke: by night, he meaneth death, and the grave; there is no worke to bee done then; this appeareth by the next verſe, that this is our Saviours meaning, (*i. e.*) *While I live I muſt finiſh the worke that I have in hand*, death commeth, when no man can worke: no, then *we reſt from our labours, Revel.* 14. 13. *whileſt we have time, let us doe good*, ſaith the Apoſtle, *Gal.* 6. 10. There is a ſet time, appointed for well doing, which is the time of this life, which is by no meanes to bee let ſlip, or omitted? if death once come, it preſently putteth an end to our labour: when night commeth, men ſhut up ſhop. Excellent therefore to this purpoſe, *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to doe, doe it with thy might.* Ply thy worke hard. Now marke the reaſon, which he giveth to this purpoſe; *For there is no worke, nor deviſe, nor knowledge, nor wiſedome in the grave whither thou goeſt*; there is no opportunitie for doing any worke there, no, that is the evening, a time of reckoning, but not of working; that is a time of receiving wages, not of labour. What ſaith the Lord of the Vineyard, when the evening was come? *Matth.* 20. 8. *Call the labourers, and give them their hire:* not ſet them a worke, but pay them their wages. If therefore wee looke for any wages at evening, let us ply our worke in the day time. This is the firſt Motive.

2. *Motive.* This time is ſhort.

Secondly, As the time of this life, is the onely time for this purpoſe; ſo it is very ſhort, and very uncertaine; the time of him that liveth longeſt here, is but ſhort, *Iob* 14. 1. *Man that is borne of a woman, hath but a ſhort time, and is full of miſery. Remember, Lord, how ſhort my time is:* Our worke is great, and our time ſhort, and therefore wee had need to be diligent: our journey is long, and our time ſhort, and therefore we had need to runne ſpeedily, as well as conſtantly. Time paſſeth away with a ſwift foote, *My dayes paſſe away as the moſt ſwift Ships*, ſaith *Iob* 9. 26. *Man is like to vanity, his dayes are as a ſhadow, that paſſeth away, Pſalme* 144. 4. Yea, *we bring our yeares to an end, as a tale that is tould, Pſalm.* 90. 9. *And our life is very like unto a vapour, Iames* 4. 14. Seeing then our time is ſo ſhort and withall ſo uncertaine; wee had need to runne with ſpeed (as well as patience) the race that is ſet before us. If the time were ſhort, yet if it were certaine, there were leſſe danger in ſlackneſſe: but it is not more ſhort, then uncertaine; like the thiefe, that commeth in the night, or a Maſters returne home, who hath ſet no time, but commandeth his ſervants to watch, *Watch ye therefore, for yee know neither the day, nor the houre*, ſaith our Saviour, *Mat.* 25. 13. *But bleſſed is that ſervant, whom his Lord, when he commeth ſhall finde ſo doing*; watching, and working with all diligence, *Luk.* 12. 43.

Ars longa, vita brevis

Thirdly,

3. Motive. Wee ſtay long before we begin.

Thirdly, After wee once begin to ſerve God, we had need to uſe all diligence, and ſpend as much time as wee can that way; becauſe wee are long before wee ſpend any time at all to this purpoſe. Some ſtay twenty, thirtie, fortie, fiftie yeares, before they doe God any ſervice at all, to any purpoſe; all ſuch had need to worke hard, when they have once begun. Yea, and ſuch as begin betime, they ſtay long, before they enter; our child-hood, and youth are a great part ſpent, before we enter into Gods Vineyard, *Matth.* 20. 1. There were ſome that began early in the morning, but it was the third houre, our nine of the clocke, before any more came, *verſe* 3. and ſome ſtayd untill the eleventh houre, five a clocke at night, an houre before Sun ſet; and therefore ſuch had need to worke hard. Generally we ſpend time, for our ſelves, for the world, for Sathan, before we ſpend any time for God; for ye are all the *children of wrath by nature*, *Epheſ.* 2. 3. *ſerving diverſe luſts and pleaſures*, *Tit.* 3. 3. So that, for the moſt part, it is long before we ſerve God. Marke that ſpeech of the Apoſtle, to this purpoſe, *Romans* 13. 11. *And that knowing the time, that it is high time to awake out of ſleepe*, It is high time to ſerve God, for the night is farre ſpent, that is, the time of this life is farre ſpent; it is high time to fall to worke. Now lay theſe together, the time of this life is the only time that wee have

have to ſerve God, it is very ſhort, and uncertaine at beſt, and withall it is very farre ſpent before we begin, therefore wee had need to ply our worke with all diligence. This is the Apoſtles chiefe Argument to perſwade us to ſpend much time in Gods ſervice, or according to his will, 2 *Peter* 4. 2. *That he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God:* Why ſo? ſee *verſe* 3. *For the time paſt of our life may ſuffice us, to have wrought the will of the Gentiles,* (*i. e.*) it is enough, and too much, alas, that wee have miſpent ſo much of our precious time already; it is now high time to redeeme time to ſpend in Gods ſervice. Hee that hath but a ſmall ſtocke in all, and miſpendeth ſome part of that too, had need to bee ſparing and frugall with that which is left: here is our very caſe, our time that we have to ſpend in Gods ſervice, the whole time of our life, is but ſhort, wee have miſpent much already, wee had need to ſpend all the reſt (if it were poſſible) wholly in Gods ſervice.

4. *Motive.* The excellency of our Maſter.

Fourth Motive, to perſwade us to ſpend much time in Gods ſervice, is drawne from the conſideration of the excellency of that Maſter whom wee ſerve, *Behold, Lord, how that I am thy ſervant,* ſaith *David, Pſalme* 116. 16. *Ye call me Lord, and Maſter* (ſaith our Saviour) *and yee ſay well, for ſo I am, Iohn* 13. 23. Yea, Lord, ſo thou art, abſolutely

lutely the beſt and moſt incomparable Maſter in heaven and earth. This I will ſtrive and endeavour to manifeſt, in ſundry particulars; which will be ſo many ſeverall Motives, to perſwade us to ſpend as much time in his ſervice as we can poſſibly.

1 Almightie Maſter, able to defend his ſervants, and to provide for them.

Firſt, Our heavenly Maſter is a moſt potent, or Almightie Maſter, able to defend us from dangers, able to provide for us; he is God Almightie; as we profeſſe in the firſt Article of our Creede: So, 2 *Cor.* 6. laſt. Thus God himſelfe encourageth *Abraham* to doe him ſervice, *Gen.* 17. 1. *I am God Almightie,* or the Strong God, *walke before me, and be upright. He is able to bring to paſſe what he pleaſeth, in heaven or earth, Pſal.* 115. 3. *Is any thing too hard for the Lord?* ſayth God himſelfe, *Gen.* 18. 14. He is able to defend us from all dangers that may befall us, and to ſupply us with all neceſſaries; ſo that we neede feare nothing, if we be carefull to ſerve God: *Gen.* 15. 1. *Feare not Abraham, I am thy Shield,* (therefore nothing can hurt thee) *and I am thy exceeding great reward,* (therefore make no queſtion of thy wages) let no man thinke, or ſay, *it is in vaine to ſerve God*; for we ſerve ſuch a Maſter, as is both able to defend us, and pay us our wages to the full, that we neede never repent our worke: *For he is able to doe for us exceeding abundantly, above all that we can aske, or thinke,* ſayth the Apoſtle, *Epheſ.* 3. 20. there is his power. This made the

the three noble *Iewes* ſticke to Gods ſervice, they would by no meanes change their Maſter, becauſe they knew his power, and abilitie, both to defend, and reward them, *Dan.* 3. 17. *Our God, whom we ſerve, is able to deliver us, and he will deliver us out of thine hands, O King.* So that if we ſerve this Maſter, we neede feare nothing, in regard of his power.

2. He is ever preſent with them.

Secondly, He is ſuch a Maſter, as is alwayes preſent with his ſervants to defend them. If a Maſter be able, yet what are his ſervants better for him in his abſence? Now our heavenly Maſter is ever preſent with us, to defend us; his eye is continually [illegible], *Pſal.* 33. 9. Thus God encouraged [illegible]*uah*, Chap. 1. 9. *Have not I commanded thee? Be ſtrong, and of a good courage, be not afraid, &c. for the Lord thy God is with thee whitherſoever thou goeſt.* Now if God be with us, we need not feare who are, or can be againſt us, *Rom.* 8. 31. Eſpecially, we never ſet our ſelves to ſerve God in the duties of his publike worſhip and ſervice, but he is preſent with us, in a ſpeciall manner, *Mat.* 18. 20. *Mat.* 28. 20. *Loe, I am with you alwayes, unto the end of the world:* This is an excellent argument, to perſwade us to ſpend much time in Gods ſervice, how difficult, or dangerous ſoever it may ſeeme to be; becauſe wee may be ſure of Gods preſence with us; *Iſa.* 41. 10. *Feare not, I am with thee; be not afraid, I am thy God,*

God, I will helpe thee, &c. What if we paſſe through the fire, or water of afflictions, yet we need ſeare nothing, ſo long as wee are ſure the Lord is with us. Now ſee what a promiſe wee have for this; *Iſa.* 43. 1, 2. *Feare not,* ſayth the Lord, *I have redeemed thee, thou art mine,* (*i.e.*) thou art my ſervant, by purchaſe, or redemption. What then? *Ver.* 2. *When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee; when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee:* neither fire, nor water can hurt us, if God be with us. This made *Ioſeph* proſper ſo exceedingly in all his dangers; He was firſt caſt into a pit, then ſold into *Ægypt,* then caſt into priſon, put in the Stockes, the *iron entred even into his ſoule,* but in all theſe extremities, the Lord was with him, *Gen.* 39. 21. Yea, and at laſt, made him Ruler of all *Ægypt.* This made *Hezekiah* proſper ſo exceedingly in all his enterpriſes: ſee how the Text reporteth it, in 2 *Kings* 18. 5. *He truſted in the Lord God of Iſrael, and clave unto him, and ſerved him, ver.* 6. Then ſee the event, *ver.* 7. *And the Lord was with him, and proſpered him whitherſoever he went:* and therefore ſee how he could encourage his Souldiers againſt the invaſion of the King of *Aſſyria,* in 2 *Chron.* 32. 7. *Be not afraid of the King of Aſſyria, be ſtrong and couragious, for* (notwithſtanding all his multitude) *there*

there is more with us, then with him. Now ſee how he proveth it, *ver.* 8. both by way of confeſſion, and by direct affirmation; *With him* (indeede) *is an arme of fleſh*; but *with us is the Lord our God to helpe us, and to fight our battells.* Yea, thus the Lord encouraged *Paul*, to an unwearied painfulnes in preaching the Goſpel, *Act.* 18. 9, 10. *Be not afraid, but ſpeake, and hold not thy peace; for I am with thee, and no man ſhall ſet on thee to hurt thee.* This will make a man couragious, even in the ſtrongeſt dangers, in the very jawes of death, *Pſal.* 23. 4. *Though I walke through the valley of the ſhadow of death, I will feare no evill*, ſayth holy *David*; *for thou art with me*; *thy rod and thy ſtaffe they comfort me.* Let us therefore be couragious, and abundant in the duties of Gods ſervice, for the Lord is ever preſent with us, to defend us, and to provide for us. This is *Davids* reaſon, in the verſe immediately following the words of this Text, *ver.* 11. of this Pſalme; *For the Lord is a Sunne, and a Shield, he will give grace and glorie, and no good thing will he withhold from them that walke uprightly* in his ſervice. So, *Jer.* 1. 19.

3 Very pitifull, and full of compaſſion.

Thirdly, He is a pitifull and tender-hearted Maſter, full of compaſſion, marvellous readie to lay to heart the afflictions of his ſervants; *In all their afflictions, he is afflicted, Iſa.* 53. 9. Excellent to this purpoſe is that of St. *Iames* 5. 11. *Yee have heard of the patience of Iob, and ye know the end of the Lord,*

that

that the Lord is very pitifull, and of tender mercie. As if he had ſayd, yee may clearely ſee in Gods dealings with *Iob*, that in concluſion, he approved himſelfe to be very pitifull, and of tender mercie. A ſtrange place to this purpoſe is that we have, *Judges* 10. Though he ſeemeth to reject them, and hold them at ſtaves end for a time, yet upon their repentance, ſee how ſweetly he approveth and manifeſteth his compaſſion towards them, *Ver.* 16. *They put away their ſtrange gods, and ſerved the Lord, and his ſoule was grieved for the miſeries of Iſrael:* though he may ſhut up his bowells for a time, yet at laſt his compaſſions will finde a vent, his very ſoule is grieved for our miſeries: So, *Ier.* 31. 18, 19, 20. Conſider the eſtate of repenting *Ephraim*, the Lord ſeemeth angry with him, and ſpeaketh againſt him, yea, and it may be ſmiteth him too: but no ſooner doth *Ephraim* truely repent, and ſmite upon his thigh, and fall out with his ſinnes, but then, ſee how God is affected with him: when he thinketh worſt of himſelfe, then God thinketh the beſt of him: ſee *ver.* 20. *Is Ephraim my deare childe?* It may be *Ephraim* thought himſelfe ſcarce worthy the name of a ſervant, and yet God even then calleth him his childe, yea, his deare childe. Well, how ſhall this appeare? Surely by the Lords gracious pity and compaſſion towards him: now he is ſorry for his ſinnes, God is ſorry that he did ſo much as ſpeake againſt

gainſt him; *For ſince I ſpake againſt him, I doe earneſtly remember him ſtill, therefore my bowells are troubled for him, I will ſurely have mercie on him*, ſayth the Lord. Oh who would not ſerve ſuch a Maſter, that is thus full of compaſſion, thus readie to lay to heart, and be affected with his ſervants miſeries! yea, his very bowells are troubled, his ſoule is grieved for them. O let vs be plentifull and abundant in the ſervice of ſuch a Maſter.

4 Readie to pardon the wants and weakneſſes of his ſervants.

Fourthly, The Lord is readie to manifeſt this tender mercie, and this gracious diſpoſition of his, in pardoning the wants and weakneſſes of his ſervants, in ſubduing their corruptions, and in keeping covenant with them. I muſt lap up many things together, becauſe I have not time to expreſſe them ſeverally. Firſt, He is a ſinne-pardoning Maſter: yea, he alone can doe it, no man hath power on earth to forgive ſinnes, but God alone; *Mat.* 9. *Bleſſe the Lord, O my ſoule, forget not all his benefits, who forgiveth thine iniquities, and healeth thy diſeaſes*, ſayth *David*, *Pſal.* 103. 2, 3. Here is a ſin-pardoning Maſter: yea, he taketh no notice many times of our infirmities, but graciouſly paſſeth by the weakneſſes of his ſervants. *Numb.* 23. 21. *He hath not beheld iniquitie in Iacob; he hath not ſeene perverſeneſſe in Iſrael*: or, if he doe ſee, he freely forgiveth it, and ſpareth his ſervants, as a man ſpareth his own ſonne that ſerveth him, *Mal.* 3. 17.

And

And then he is a Covenant-keeping Maſter; *All his promiſes are yea and Amen*, 2 *Cor.* 1. 20. *Daniel* giveth him this title, *Dan.* 9. 4. *O God the great, and terrible, that keepeſt Covenant with them that love thee:* he is alwayes as good as his word, and often better: *Faithfull is he that hath called you*: 1 *Theſ.* 5. 24. namely to his ſervice: he will keepe Covenant with you. Nay, ſee a place that hath all theſe together in it, *Mich.* 7. 18, 19. *Who is a God like unto thee?* The Lord is a moſt incomparable Maſter, there is none like him in all the world. Why ſo? Surely for thoſe three things, whereof I have now ſpoken: firſt, He is a ſinne-pardoning, ſecondly, a corruption-killing, thirdly, a Covenant-keeping Maſter. See all theſe in this Text, *That pardoneſt iniquitie, and paſſeth by tranſgreſſion*, &c. there is a ſinne-pardoning Maſter: ſecondly, *He will ſubdue our iniquities*, (*and heale our back-ſlidings*, as *Hoſea* 14 4.) there is a corruption-killing Maſter: *Thou wilt performe thy truth to Iacob, and mercie to Abraham*, and therefore he is a Covenant-keeping Maſter. If this be rightly conſidered, this will make us ſpend much time in Gods ſervice.

5 A ſoule-laving Maſter.

Fifthly, The Lord is a ſoule-ſaving Maſter; yea, he alone is able to doe this, no Maſter under heaven is able to doe this. An earthly Maſter may be kinde to his ſervants, and give them many good things; but he

cannot ſave, or redeeme their ſoules, he muſt let that alone for ever. Even they that truſt in their wealth, and boaſt themſelves in the multitude of their riches, theſe ſeeme to be very powerfull Maſters, yet marke what the holy Ghoſt ſayth of ſuch, *Pſal.* 49. 6, 7, 8. *None of them can by any meanes redeeme his brother, nor give to God a ranſome for him*; for the Redemption of the ſoule is precious, and ceaſeth for ever. All the men in the world, with all the wealth in the world, are not able to ſave one ſoule: *And what is a man profited, if he could winne the whole world, if he looſe his ſoule?* ſayth our Saviour, *Mat.* 16. 26. But now this our heavenly Maſter is able to ſave a ſoule from death, and cover a multitude of ſinnes: *Thou haſt delivered my ſoule from death*, ſayth *David*, *Pſal.* 116. 8. Yea, he is the author of eternall ſalvation to them that doe obey him, *Heb.* 5. 9. Here is a Maſter worth ſerving, that is able to ſave the ſoules of his ſervants with an everlaſting ſalvation. *Pſal.* 3. 8. *Salvation belongeth unto the Lord*, (*i. e.*) it is his peculiar.

6 Accepteth the will for the deed.

Sixthly, He is readie to accept, and take in good part, the poore endeavours of his ſervants; yea, their deſires (if ſincere and fervent) doe finde acceptance with him. God doth indeed ſet his ſervants hard taskes many times, ſuch as they are never able to performe of themſelves: He commandeth us to love him with all our hearts, and keep

all

all his Commandements; but his meaning is (according to the mitigation of the Goſpell) onely that we ſhould earneſtly deſire, and doe our beſt endeavour to doe ſo, and then it is ſufficient in Gods account. A loving Father, that would try the willingneſſe of his childe, biddeth him, goe ſirrah, runne, and fetch me ſuch a great piece of wood (which, it may be, is as much as five or ſix men could carry) but if he finde him willing, and readie to doe his beſt endeavour, it contenteth the Father: ſo dealeth God with his ſervants; *He ſpareth them, as a man ſpareth his owne ſonne that ſerveth him, Mal.* 3. 17. Yea, if there be but firſt of all a willing minde, it is accepted, according to that we have, and not according to that we have not, ſayth the Apoſtle, 2 *Cor.* 8. 12. Yea, ſincere deſires are graciouſly accepted. See how *Nehemiah* propoundeth his caſe, *Neh.* 1. 11. *O Lord, I beſeech thee, let thine eares be attentive to the prayer of thy ſervant, and to the prayers of thy ſervants, that deſire to feare thy Name*: eſpecially, if theſe be ſeconded and accompanied with earneſt and ſincere endeavours. Thus *Abrahams* reſolution to offer his Sonne, (*Gen.* 22. 12.) was accepted, as if he had actually done it: and therefore *by faith Abraham when he was tryed, offered up Iſaac*, ſayth the Holy Ghoſt, *Heb.* 11. 17. and yet we ſee in the Storie, that actually, and really he did it not: no, the Lord himſelfe withheld him, by a voyce

from heaven; and yet in this place yee ſee it is ſaid, that he did offer *Iſaac*, when he was tryed, that is, he was readie to have done it, it was his purpoſe, if God himſelfe had not granted him a diſpenſation; and therefore in Gods account it was done: Yea, ſayth the Lord himſelfe, *Gen.* 22. 13. *Becauſe thou haſt done this*, though indeede he did it not, yet becauſe he was willing to have done it, it was done in Gods account, and in his gracious acceptance. Oh who would not be conſtant and abundant in the ſervice of ſuch a Maſter?

7 Helpeth his ſervants, in doing their duties to him.

Seventhly, This gracious diſpoſition of our Maſter, doth farther ſhew it ſelfe, in that he is readie to helpe and aſſiſt his ſervants, in doing that worke which he requireth of them, he affoordeth them helpe and ſtrength to doe their worke: and therefore though *Paul* when he looketh upon his own weakneſſe, and inabilitie, is readie to cry out, 2 *Cor.* 2. 26. *Who is ſufficient for theſe things?* yet when he conſidereth the helping hand of God, then he can ſay; *I am able to doe all things, through Chriſt that ſtrengtheneth me*, *Phil.* 4. 13. And indeed moſt true is that of our Saviour, *Joh.* 15. 5. *Without me yee can doe nothing*; ſo by his aſſiſtance, we can doe all things that he commandeth, ſo as he is pleaſed to accept of them; for the Lord himſelfe putteth to his helping hand, *Pſal.* 37. 24. *Iſa.* 41. 10. *Feare not Iacob, I am with thee*, &c. *I will helpe thee:* He will helpe us pray,

pray, his *Spirit ſhall helpe our infirmities, Rom.* 8. 26. and helpe us preach, and heare, and in a word, is readie to worke all our workes for us. As we deale with a young Scholler that beginneth to write, his hand is guided: ſo doth the Lord deale with us, *Iſa.* 26. 12. *Thou haſt Wrought all our workes for us.*

8
A good pay-maſter, and bountifull,

Eighthly, Let us be abundant, and ſpend much time in Gods ſervice, for he is a good pay-maſter: we are not onely ſure of our wages, becauſe he is conſtant, and faithfull in keeping Covenant (as yee heard before) but alſo he is exceeding bountifull and liberall. See one expreſſion of his bounty in this, *Pſalm.* 84. 11. *He will give grace and glory, and no good thing will he withhold from them that walke uprightly.* As he himſelfe loveth a bountifull giver, ſo he is ſuch a one himſelfe, *ſc.* bountifull and liberall; *He giveth to all men liberally, and upbraideth not*, ſayth the Apoſtle, *Iam.* 1. 5. He doth even daily load his ſervants with benefits, *Pſalm.* 68. 19. *Bleſſed be God, even the God of our ſalvation, who doth dayly loade us with his benefits.* Oh who would not be diligent in the ſervice of ſuch a bountifull Maſter? Yea, he rewardeth all his Servants with no leſſe then a Kingdome, *Luk.* 12. 32. *Feare not little flocke, for it is your Fathers pleaſure, to give you a Kingdome.* So, *Mat.* 25. 34. *Come yee bleſſed children of my Father, inherit the Kingdome provided for you, from the beginning of the world.*

Yea, ſuch a kingdome, that conſiſteth of an *eternall and exceeding weight of glory*, 2 *Co.* 4.17 *Even ſuch as eye hath not ſeen, neither hath eare heard, nor hath ever entred into the heart of man to conceive* the worth of, 2 *Co.* 2.9. O how can we thinke all our time ſufficient to ſpend in the ſervice of ſuch a Maſter, that is thus beneficiall unto his ſervants! Conſider alſo his bounty, in *giving raine from heaven*, *Act.* 14.17 with *Ier.* 5.24. *Let us now feare the Lord*, &c. I omit to ſhew further, how ſlow he is to anger, & how ready to forgive, & to be reconciled: He doth even beſeech us to be reconciled unto him, as the Apoſtle ſpeaks, 2 *Co.* 5.20

9 Taketh pleaſure in their proſperitie.

Ninthly, He is ſuch a Maſter, that taketh pleaſure in the proſperitie of his ſervants, and is conſtant in his love towards them: earthly Maſters are changeable, and fickle, and doe often envie the proſperitie of their ſervants: but the Lord hath pleaſure in the proſperitie of his ſeruants, and his love towards them is conſtant and unchangeable. For the firſt, obſerve it, *Pſal.* 35. 27. *Let them ſay continually, let the Lord be magnified, which hath pleaſure in the proſperitie of his ſervants:* He loveth to have them merry at meate, and at worke, and *ſing for joy of heart*, *Iſa.* 65. 14. And withall, he is conſtant in his love towards them: if he be angry, it is but for a moment, but his love and mercie is everlaſting towards them. See a ſingular place for this purpoſe, in *Iſa.* 54. 7, 8. *For a ſmall moment, have I forſaken thee, but with great*

great mercies will I gather thee: and *ver.* 8. *In a little wrath, I hid my face from thee for a moment, but with everlaſting kindneſſe will I have mercie on thee, ſayth the Lord thy Redeemer.* If he be wroth, if he ſeeme to forſake, or hide himſelfe from his ſervants, it is but for a moment; but his love and kindneſſe is everlaſting, his mercy endureth for ever; having loved his owne which were in the world, *he loved them unto the end,* ſayth our Saviour, *Ioh.* 13. 1. not for a time, but for ever; his love, like himſelfe, is conſtant, and unchangeable, it is an everlaſting love, *Ier.* 31. 3. *With an everlaſting love have I loved thee; therefore with loving kindneſſe have I drawne thee,* ſayth the Lord. Yea, his love to his ſervants is ſo conſtant, that nothing ſhall be able to diprive them of it, nothing can finally doe it, and for ever, *Rom.* 8. 37, 38. *For I am perſwaded,* ſayth the Apoſtle, *that neither death, nor life, nor Angells, nor height, nor depth, nor things preſent, nor things to come, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* Yea, ſinne it ſelfe (that is the moſt dangerous enemy of all, for *your iniquities have ſeparated between you and your God, Iſa.* 59. 1.) cannot doe it, yea, rather then ſo, your ſinnes ſhall be pardoned, and that for his owne ſake, *Iſa.* 43. 25. *for I am he that blotteth out thy tranſgreſſions, for mine own ſake, & will not remember thy ſinnes.* Here is a gracious and a conſtant loving Maſter.

10 Heareth prayers, and revengeth the wrongs, and injuries, that are offered to them.

Tenthly and laſtly, This heavenly Maſter of ours, is readie dayly to manifeſt and expreſſe his love towards his ſervants, in hearing their prayers, and revenging all ſuch wrongs, as are offered unto them. See the proofe of this priviledge in both the branches of it. Firſt, For his hearing prayers, it is one of his titles of honour, to heare prayers, *Pſal.* 65. 2. Eſpecially, the prayers of his ſervants, and ſuch as feare him, *Joh.* 9. 31. *If any man be a worſhipper of God, and a doer of his Will, him he heareth.* Yea, *he will fulfill the deſires of them that feare him, he will heare their cry, and ſave them, Pſalm.* 145. 18. And if any man delight in Gods ſervice, he ſhall have his hearts deſire, *Pſal.* 37. 4. *Delight thy ſelfe in the Lord, and he ſhall give thee the deſires of thy heart.* What greater priviledge? Yea, he is many times found of them, when they doe not ſeeke * him, *Iſa.* 65. 24. *It ſhall come to paſſe, that when they call, I will anſwer; and while they are yet ſpeaking, I will heare.* O how open is his eare unto their complaints, when they are wronged by their adverſaries! and how readie is the Lord, even ſpeedily to avenge their wrongs! *Heare what the unjuſt Iudge ſayth*, ſayth our Saviour, *Luk.* 18. 7. *And ſhall not God avenge his owne Elect, which cry day and night unto him; I tell you, that he will avenge them ſpeedily.* True it is, he will not allow his ſervants to be their own carvers, and avenge themſelves. But what need they, when

* *Rom.* 10.

when he is ready to doe it for them? *Vengeance is mine, I will repay, ſaith the Lord, Ro.*12.19. He that toucheth Gods ſervants, (to hurt them) doth *touch the aple of his eye, Zach.* 2.8 Hee taketh all their wrongs: and injuries,as done to himſelfe,and he will certainely,and wiſely avenge their wrongs 2 *Kings* 9.7. *Iehu* ſhall ſmite *Ahab* and *Iezabel,* but to what end? *Iehu's* end was to get the kingdome, but what was the Lords end? that yee ſhall ſee in the place forenamed, *That I may avenge the bloud of my ſervants, the Prophets, and the bloud of all the ſervants of the Lord, at the hands of Iezabell:* they muſt pay deare, that ſhed the bloud of Gods ſervants; the Lord himſelfe will bee avenged of them. Another place to this purpoſe, is that we have,*Deut.* 32.41. *If I whet my gliſtering ſword, and my hand takes hold on judgement, I will render vengeance to mine enemies,* &c. *and I will make my arrowes drunke with bloud, and my ſword ſhall devoure fleſh, &c.* But whoſe bloud and fleſh ſhall thus goe to wracke. That ye ſhall ſee, *verſe* 42. Surely they that have ſhed the bloud of his ſervants: for hee will *avenge the bloud of his ſervants,* ſaith the Text. Who would not be abundant in his ſervice, that will not ſuffer his ſervants bloud to be unavenged?

CHAP.

CHAP. VIII.

Containing the three firſt Directions or meanes how to ſpend much time in Gods ſervice.

Meanes. And directions how to ſpend much time in Gods ſervice.

1. An heart rightly fitted, and prepared for this purpoſe

FIrſt, If wee would ſpend much time in Gods ſervice, we muſt labour to have our hearts rightly fitted, and prepared for that purpoſe. *There is a price in the hand of many a foole to get wiſdome, but he wanteth an heart to get wiſdome*, ſaith *Salomon, Pro.* 17. 16. How many bleſſed opportunities have we, of ſpending time in Gods ſervice, which are let ſlip, becauſe wee want hearts rightly prepared for that purpoſe? Hereupon it is, that in the firſt place, God requireth our hearts, *Proverbs* 23. 26. *My ſon, give me thy heart*, and *Ier.* 14. 4. *O Ieruſalem, waſh thy heart from wickedneſſe*, A prophane heart can never endure to ſpend much time in Gods ſervice, but ſtraight cryeth out, *behold, what a wearineſſe is it, Mal.* 1. 13. Hence it is, that the Lord cryeth out moſt of all for want of a right and fit diſpoſition of heart in the duties of his ſervice, *Iſaiah* 29. 13. *This people draweth nigh*

nigh unto me with their mouthes, and honour me with their lips, but their hearts are farre from me. Here was the defects of *Ezechiels* hearers, *Ezech.* 33. 31. *ver. They come unto thee as my people commeth, and they alſo ſit before thee as my people, and they heare my words, but they will not doe them*, where was the chiefe fault? Surely in the heart, for with their mouthes they ſhew much love, but their heart goeth after their covetouſneſſe. A covetous and a vicious heart will ſoone make a man weary of time ſpent in Gods ſervice: and therefore when any man ſetteth himſelfe to doe God any ſervice, the Lord looketh directly with what heart he doth it. It is an excellent ſpeech of God to *Samuel*, (when hee was to chooſe *Iſrael* a King) 1 *Sam.* 16. 7. the Lord ſaid to *Samuel, Looke not on his countenance, nor on the height of his ſtature*, &c. *For the Lord ſeeth not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart:* For the Lord knoweth full well that if the heart be not right ſet for God, he will never walke uprightly before God, how great a ſemblance or ſhew of pietyſoever a man may make, therefore God in his wiſedome looketh on the heart, *Deut.* 32. 46. *Set your hearts unto all theſe words*, ſaith *Moſes.* It is not ſetting of the eare to heare only, or the mouth to ſpeake, no, nor the hands to worke, nor feete to walke, that will ſerve the turne, unleſſe the heart, in

in the meane time be right ſet for that purpoſe: therefore ſaith *David*, *Pſalme* 119. 11. *I have hid thy Word in my heart, that I might not ſinne againſt thee.* Lo, the chiefe antidote againſt ſinne is to hide, and ponder the Word of God within our hearts.

An excellent direction, to this purpoſe, is that of the Apoſtle Saint *Iames* 4. 8. *Draw nigh to God, and he will draw nigh to you* (if wee deſire that God ſhould draw nigh to us in mercy, we muſt ſtrive, to draw nigh to him in ſervice, and obedience.) But what is required, that wee may bee fit to draw nigh to God? *Waſh your hands*, or *cleanſe your hands, yee ſinners, and purifie your hearts, ye double minded.* It is only a cleane and a true heart, that will make a man fit to draw nigh to God, *Heb.* 10. 22. *Let us draw nigh to God, with a true heart, &c.* Hereupon *David* prayeth ſo earneſtly for ſuch an heart, *Pſalme* 119. 80. *O let my heart be upright in thy Statutes, that I be not aſhamed.* For indeed, God loveth truth of heart, or truth in the inward affections, above all other things whatſoever: this is the maine thing that he deſireth; *Pſalme* 51. 6. He that ever meaneth to be religious indeed, muſt of neceſſity begin with the heart, that is the chiefe great wheele of the clocke that moveth all the reſt, *Pſalme* 37. 30, 31. *The mouth of the righteous will ſpeake wiſedome, his tongue will*

will be talking of judgement. How commeth this to paſſe? that yee ſhall ſee in the words following, *The Law of God is in his heart, and none of his ſteps ſhall ſlide.* It is the heart that ſetteth both the tongue, and hands a worke: for *out of the abundance of the heart, the mouth ſpeaketh,* ſaith our bleſſed Saviour, in *Matthew* 12. 34. Oh therefore all that would ſpend much time in Gods ſervice (which, as we have heard, is abſolutely, and incomparably the beſt ſpent time) labour to have your hearts rightly fitted and prepared for that purpoſe, even ſuch an heart as I have formerly deſcribed unto you, namely, a beleeving heart, a loving heart, a ſincere and an upright heart, full of truth and ſincerity, and an heart alſo fraught with the true feare of God: hee that hath ſuch an heart, is right ſet for Gods ſervice. It is juſt ſuch an heart as God would have us to have, *ſc.* an heart fraught and furniſhed with the true feare of GOD, *Deut.* 5. 29. *They have well ſaid, all that they have ſpoken,* ſaith the Lord, *ver.* 28. *Oh that there were ſuch an heart in them.* Good words, without a good heart, are little worth. Well, what kinde of heart would God have them to have? That yee ſhall ſee in the words following, *O that there were ſuch an heart in them, that they would feare me, and keepe my Commandements alwayes, that it might be well with them.* An heart fraught with the true feare of God

God, is that which GOD eſpecially deſireth ſhould be in his children, and which he doth exceedingly delight in, when hee findeth in it them.

2. *Direction* Sc. Conſtancy in the private duties and exerciſes of Religion.

2. We muſt be conſtant and conſcionable in the private exerciſes of Religion: this is the way to bring the heart to a right frame for the publike Ordinances? this is like the tuneing of the inſtrument: ſo that he that careth not for ſpending any time at all in private duties, careth not how little time he ſpendeth that way, in publike. Oh that wee would lay this to heart, and bee carefull to ſpend time in private prayer, and reading, and holy meditations. Even Princes are not exempted in this caſe: See that Direction, in *Deut.* 17. 18, 19. See the *King* of *Iſraels* duty, when he ſitteth on the Throne of his kingdome, *Hee ſhall write him a Copie of Gods Law in a booke, out of that which is before the Prieſts and Levites, and it ſhall be with him, and hee ſhall reade therein, all the dayes of his life, that he may learne to feare the Lord his God, &c.* where we ſee,

1. That it is the duty, even of Kings themſelves, to feare GOD, as well as others.

2. That to the end he may feare God, hee muſt be acquainted with Gods Word; for the feare of God muſt be learned out of the booke of God.

3. Hee was to get him a copie of Gods Book,

Booke, that which wee now call a Bible; Kings muſt get them Bibles, as well as Prieſts and Levites;

4. Hee muſt reade in it all the dayes of his life; and if Kings, then much more all ſubjects, and private perſons, muſt ſpend ſome part of every day in the duties of Gods ſervice in private. Who need thinke himſelfe too good for private duties, when Kings themſelves are not exempted? Yea, it is the duty of all Gods people to ſearch the Scriptures, *Iohn* 5. 39. *Search the Scriptures, for in them yee thinke yee have eternall life, and they are they that teſtifie of me*, ſaith our Saviour, Yea, wee ſhould all ſtudy to be well acquainted with the Scriptures, by private reading, that we may be the more delighted with the publike heareing; *Coloſſians* 3. 16. *Let the Word of* CHRIST *dwell in you richly in all wiſedome, teaching, and admoniſhing one another, in Pſalmes, and Hymnes, and ſpirituall ſongs, &c.* Lo, how Gods people ſhould ſpend their time in private. O how this would fit us for exerciſes of Religion in publike! What made thoſe Noble *Boereans*, *Acts* 17. 11. willing to ſpend ſo much time in hearing *Paul* preach in publike? Surely this was one cauſe (amongſt the reſt) *ſc.* the care which they had to ſpend their time well, even in private; *They ſearched the Scriptures daily, whether thoſe things were ſo*, and ſo finding how ſweetely

ſweetely *Pauls* Doctrine accorded with that which they found written in Gods Booke, *they receiued the Word, with all readineſſe of minde*, and tooke delight to ſpend much time in the duties of Gods publike worſhip and ſervice, *Deut.* 6. 6, 7. *Theſe words which I command thee ſhall be in thy heart, and thou ſhalt teach them diligently to thy Children:* and loe this would make us loue to ſpend much time in Gods ſervice, publikely, &c.

3. *Direction* 1. Beginne each day with the private duties of Religion.

Thirdly, Hee that would haue an heart rightly prepared, that he may bee fit and willing to ſpend much time in the duties of Gods ſolemne worſhip and ſervice, muſt haue a care to beginne the day with religious exerciſes, and holy meditations: godly cogitations let into the heart in the morning, will ſeaſon the heart of a man exceedingly, and keepe it in a better frame all the day after. ô what an excellent thing, to conſecrate euen our firſt awaking unto God; this is the way to ſhut out the three capitall aduerſaries of our ſalvations, the Deuill, the World, and the Fleſh, that are ready to diſpoſe us to euill, ſo ſoone as we awake in the morning; The way to keepe out this wretched company all the day, isto let *God* into our hearts (ſo ſoone as we awake) by holy meditations. See an experiment of this in *David*. What made him to make ſo great account of Gods publike Ordinances? Surely, his care to begin the day well,

was

was a very great helpe unto him. Even hee that ſaith in our Text, *A day in thy Courts, is better than a thouſand*: could ſay other where, *Early in the morning will I direct my prayers unto thee, and will looke up*, *Pſalme* 5. 3. Hee was an excellent husband in a morning. And therefore, as the drunkard riſeth early to follow ſtrong drinke, *Iſaiah* 5. So Gods people muſt riſe early in the morning, to doe God ſervice: yea, this was an ordinary thing with *David*, *Pſalme* 119. 147. *I prevented the dawneing of the morning, and cryed*: hee was at his holy exerciſes before the dawneing of the day: So *Pſalme* 130. *ver.* 6. *My ſoule waiteth for the Lord, more than they that watch for the morning; I ſay, more than they that watch for the morning.* He was like a man full of paine, that could not reſt, nor ſleepe all the night, but watcheth for the morning light; or a man, that hath ſome ſpeciall buſineſſe to doe, that breaketh his ſleepe, with the thoughts of it, and lyeth, and watcheth for the morning, that he may ſpeedily ſtart up and ſet about it: ſo a gracious heart, doth even conſecrate his firſt awakings unto God; and lyeth and watcheth for an opportunitie to doe God ſervice. Oh that we would hearken to this direction, *ſc.* to begin the day well, even with holy meditations. Oh what a ſhame is it, that we ſhould not bee as diligent to ſave our ſoules, as the wicked

are to looſe theirs; and bee at leaſt as zealous in Gods ſervice, as they are in the devils. Now marke the practiſe of the wicked, *Mich.* 2. 2. *They imagine miſchiefe upon their beds, when the morning light commeth, they practiſe it.* So on the contrary, let us, as ſoone as we awake, imagine piety upon our beds, that when the morning light commeth, wee may practiſe the ſame, to GODS glory, and our eternall ſalvation.

It is the practiſe of ſome wiſe people, that live in infected places, that before they goe abroad in the morning, they take a draught of ſome wholeſome liquor, to fill their veines; which is an excellent meanes to prevent the infection of the peſtilence, or any ſuch like catching, or infectious diſeaſe: ſo a good draught of prayer, or holy meditation, the reading of a Chapter next our heart, ſuch ſpirituall receits would be excellent meanes to prevent the world, or devils infecting of our ſoules: wheras if we venture abroad without all, or any of theſe (faſting, as it were) we are in great danger to be infected. To this purpoſe we have the example, and practiſe of our bleſſed Saviour, who by private prayer, and meditation, made himſelfe the fitter for the diſcharge of the duties of his publike Miniſtery, Yea, and aroſe early in the morning, to that purpoſe: Obſerve it, Mar. 1. There we ſhall finde, that our Saviour was earneſtly bent upon

upon the diſcharge of his Propheticall office, and to this end (by his Spirit) ſtirreth up an earneſt deſire in the peoples hearts to heare him; and therefore ſaith the Text, *Simon, and they that were were with him, ſaid unto him, All men ſeeke for thee, verſe* 36. 37. and then ſee his reſolution to that purpoſe, *verſe* 38. 39. *Let us goe into the next townes, that I may preach there alſo, for therefore came I forth, and ſo he preached in their Synagogues throughout all Galilee.* But what meanes did he uſe, to fit himſelfe for this purpoſe: that yee may ſee, *ver.* 35. *And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed:* wherein he is an excellent patterne for our imitation, and by his bleſſed example doth plainely teach us, that for a man to ariſe early in the morning, to performe the duties of Gods private worſhip and ſervice, is an excellent meanes to prepare and fit him for the duties of Gods publike worſhip, and ſervice. Hereupon it is alſo, that He giveth direction for private prayer, even prayer in the Cloſet, as well as publike, *Matth.* 6. 6. *But thou, when thou prayeſt, enter into thy Cloſet, and ſhut the doore, and pray unto thy Father in ſecret; and thy Father, that ſeeth in ſecret, will reward thee openly,* Which he doth (not only becauſe ſuch prayers, for the moſt part are done in ſincerity, but alſo) becauſe he well knew, that the more men

made conſcience of prayer in ſecret, the fitter and the more willing they would bee to ſpend time in the publike duties of Gods ſervice: beſides, the promiſe of acceptance is made to ſuch as ſeeke wiſedome early, *Pro.*8.17. *I love them that love me, and they that ſeeke mee early, ſhall finde mee,* ſaith Wiſedome there.

CHAP. IX

Containing the fourth Direction, how to ſpend much time in Gods ſervice.

4 Direction Wee muſt labour to have our hearts fraught with the love of Gods houſe and Ordinances.

FOurthly, if wee would ſpend much time, in the duties of Gods publike worſhip and ſervice, wee muſt labour to have our hearts fraught with the love of Gods Houſe, and Ordinances; wee muſt love publike prayer, and the Word preached, and the Sacraments, &c. Men will never care for ſpending much time, in things which they love not, they are ſoone weary of ſuch kind of imployments: but on the other ſide, men care not how much time they ſpend, in thoſe things which they love, and wherein they delight. Some

ſpend

ſpend their time in working, and toyle and moyle to get wealth, they will *ariſe early, and ſit up late, and eat the bread of ſorrowes, &c.* And why ſo? Surely, becauſe they love profit. Some ſpend their time in hunting, and hawking, and ſuch like recreations, becauſe they love their pleaſures. Some ſpend their time in ſtudy, becauſe they love learning. In a word, *Trahit ſua quemque voluptas*; every man uſually ſpendeth moſt time, in that which hee loveth beſt. And therefore he only is fit to ſpend much time in Gods ſervice, that is greatly in love with the duties of Religion. What a great deale of time did *Iacob* ſpend in *Laban's* ſervice, for the love of *Rachel?* twiſe ſeven yeares he ſerved him, night and day with all his power, and *they ſeemed but a few dayes, in regard of the love, which hee had to her,* ſaith the Text, *Geneſis* 29. 20. Twiſe ſeven yeares, ſeeme but a few dayes, if they be conſidered and looked upon with the eyes of love. Now is it not a great ſhame for us that are Chriſtians, if it ſhall appeare, that a man ſhall love a faire Virgin, better than we love God? Now if we loved Gods Ordinances as wee ſhould, all the time that wee ſpend in his ſervice, would ſeeme but a few dayes, even nothing in compariſon, if we could once come to ſerve God, out of love to himſelfe and his Ordinances. Now ſurely, this muſt needs follow upon the three former directions:

for, if we, 1, get an heart right ſet for *God* and bee conſtant in the private duties of religion, and eſpecially, be carefull to ſeaſon our hearts with religious cogitations early each morning, then we cannot chooſe, but love the duties of Gods publike worſhip and ſervice: and where this true love to Gods Ordinances is, there will be a care to ſpend much time in Gods worſhip and ſervice, both publike and private. See the deſcription of *David's* bleſſed man, *Pſalm.* 1. 1, 2. where he is deſcribed, firſt, Negatively, by what he doth not; and ſecondly, Affirmatively, by that which he doth, *v.* 2. *But his delight is in the Law of the Lord, and in that Law doth hee meditate day and night.* See the connection of theſe two: If ye aske, Why he ſpendeth ſo much time in Gods ſervice, even day and night? It is anſwered, becauſe his delight is in the Law of the Lord, *ergo*, he ſpendeth much time in it. Yea, ſee this in *David* himſelfe. Why did he ſpend ſo much time in the duties of Gods worſhip and ſervice; but in regard of his ſingular love and affection towards them? as that one ſpeech of his doth plainly and fully intimate, *Pſal.* 119. 97. *Oh how I love thy Law, it is my meditation continually.* A man will never continually thinke and meditate on that which he loveth not. *David* could never have ſayd truely out of his experience, *A day in thy Courts, is better then a thouſand*, if he could not have truely ſayd

firſt,

first, *My soule longeth, yea, even fainteth for the Courts of the Lord, Psal.* 84. 2. No, it was his extraordinarie love to Gods house and Ordinances, that made him value time spent there, at so high a rate. The Booke of *Psalmes* giveth plentifull and abundant testimony to this purpose; *Lord, I have loved the habitation of thy house, the place where thine honour dwelleth, Psal.*26.8. And againe often in *Psal.* 119. *Oh how I love thy Law!* How much, *David?* Surely, *more then thousands of gold and silver: Ver.* 72. Yea, *more then great spoyles, ver.* 102. yea, *it was sweeter then honey, and the honey-combe, Psal.*119. 103. No marvell if such a man as he spent much time in the duties of Gods service, that loved Gods house and Ordinances so exceedingly. Yea, such was his love to the duties of Religion, that by his good will, he would spend all his dayes in that holy imployment: yea, and he maketh it his grand request, the very onely Boone, that he would beg at Gods hands, that he might doe so. An excellent place to this purpose, is that which wee have, *Psal.* 27. 4. *One thing have I desired of the Lord, that I will seeke after.* But one thing *David?* Surely, that is some great matter indeed: it may be some great Kingdome, bigger then that of *Ierusalem:* No; *Davids* ayme was at another kinde of matter: see how he doth expresse it, *That I may dwell in the house of the Lord, all the dayes of my life.* This is *Davids*

one thing, that he would beg at Gods hand; yea, the meaneſt office, or imployment in Gods houſe, would give him more content, then the higheſt place in the tents of the ungodly, as is ſweetly expreſſed in this very Verſe, *Pſal.* 84. 10. in the words immediately following the words of our Text; *I had rather be a doore-keeper in the houſe of God, then to dwell in the Tents of wickedneſſe.* Yea, this is not *Davids* caſe onely, but all that are regenerate indeed, and truely godly and religious, they are all of the ſame minde, as well as *David.* The little childe loveth nothing ſo well as the mothers breſt, that is the onely ſtill-babe, that giveth content for the moſt part, when all other devices faile, if this doe not quiet the childe, ſcarce any thing will doe it: ſo it is with all the new borne babes of *Chriſt*; if they once be regenerate and borne againe; they love nothing ſo well, as to ſucke the milke of Religion, out of the breaſts of Gods Ordinances. It is the compariſon that the holy Ghoſt himſelfe uſeth, 1 *Pet.* 2. 2. *As new borne Babes, deſire the ſincere milke of the Word, that ye may grow thereby.* See the affection of Gods Saints this way, *Ieremiah*, and *Ezechiel*, and *Iob*, and *Paul.* Firſt, for *Ieremiah*, Chap. 15. 16. *Thy Words were found, and I did eate them.* And how did they taſte, *Ieremiah?* *Thy Word was unto me the joy and rejoycing of my heart.* Loe what ſweetneſſe the Babes of *Chriſt* finde in Gods Ordinances. The like wee finde

finde of *Ezech.* 3. 3. *Sonne of man, cauſe thy belly to eate, and fill thy bowells with this rowle.* Here was Gods charge to the Prophet: now ſee what ſweetneſſe he found in it, *Then did I eate the rowle, and it was in my mouth as honey for ſweetneſſe.* Then for holy *Job*, the ſweetneſſe that he found in Gods Ordinances, was that which affoorded him a great deale of comfort in his greateſt afflictions, *Job* 23. 12. *His way*, that is, the Lords way, *have I kept, and not declined, neither have I gone back from the Commandement of his lippes; I have eſteemed the words of his lippes, more then my neceſſarie food:* that made him ſo religious, and ſpend ſo much time in Gods ſervice, becauſe he was ſo farre in love with Gods Ordinances. Then conſider the example of *Paul*, *Rom.* 7. 22. What made him ſpend ſo much time in Gods ſervice, in prayer, and preaching to all the world, but becauſe he loved the Word exceedingly? *I delight in the Law of God, according to the inner man:* ſo farre as he was regenerate, he tooke great delight in Gods Ordinances. But above all, conſider the example of our bleſſed Saviour; none comparable to him, for his unwearied painfulneſſe in Gods ſervice: *He went about, doing good continually*, *Act.* 10. 38. Yea, obſerve it, *Mat.* 9. 35. *Ieſus went about all the Cities, and Villages, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing every ſickneſſe, and every diſeaſe amongſt the people.*

And

And why ſo? Surely, becauſe his love to Gods Ordinances, and his Fathers will, was extraordinarie. This is the reaſon, that he himſelfe giveth in this very caſe. It is an excellent Storie that we finde, *Ioh.* 4. the effect and ſubſtance whereof is this; That our Saviour comming to *Sychar*, to *Iacobs* Well, and being hungry and thirſtie, *He ſendeth his Diſciples into the Citie to buy meate*, ſayth the Text, *ver.* 8. In the meane time, commeth a woman of *Samaria* to draw water, and our Saviour taketh that opportunitie, in their abſence, to convert the heart of this poore *Samaritan*, wherein the Diſciples finde him ſo buſie at their returne, that he had forgotten both his hunger and thirſt, in ſo much, that they were enforced to urge him, ſaying, *Maſter, eate, ver.* 31. Now marke the ſweet anſwer of our bleſſed Saviour; *I have meate to eate, that yee know not of, ver.* 32. And ſee how he doth farther expreſſe his full meaning, *Ver.* 34. *Ieſus ſayd unto them, my meate is to doe the will of him that ſent me, and to finiſh his worke.* Oh admirable patterne! Oh heavenly example! ſuch was his delight in doing Gods will, that hee preferreth it before his meate and drinke, in the time of his greateſt hunger and thirſt.

Now for the perfecting of this point, to quicken our affections, and to ſet the better edge upon our appetites, let us conſider theſe three particulars.

Firſt,

Motives.

I

To perſwade us to the love of Gods houſe and Ordinances.

Firſt, That we may love Gods Ordinances the better, and delight to ſpend more time in the exerciſes of Religion, let us conſider whoſe Ordinances they are; They are the Lords Ordinances, of divine authoritie; they come from above; they are tokens of love ſent from our heavenly Father; the Word preached, is Gods Word; the Sacraments, are his broad Seales of Righteouſneſſe; and prayer is a dutie expreſly required by God himſelfe: and therefore they are worthy of all due regard and eſteeme, for his ſake that hath ſent them. Now a token ſent from a deare friend, O how welcome! a Letter, a Booke, a Ring, &c. theſe finde ſpeciall regard with us: And ſhall the Lords Word, that gracious Epiſtle, ſent from the King of heaven to us, ſhall that be accounted as a ſtrange thing? God forbid. Oh let us love the Word faithfully preached, becauſe it is the Lords Word: It is the Goſpel of *Ieſus Chriſt*. This is the Apoſtles Argument, *Rom.* 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation.* Yea, it is the very Word of Gods grace, *Act.* 20. 32. *And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up farther, and to give you an inheritance amongſt them that are ſanctified.* Yea, the Word preached, is a ſpeciall fruit of his favour, peculiar to thoſe that are Gods people: ſo that whereſoever he ſendeth it, he hath a purpoſe to ſave

ſave ſome there. See how this is mentioned, as a ſpeciall priviledge to the *Iewes*, which were then the onely people of God under heaven, *Pſal.* 147. 19, 20. *He ſheweth his Word unto Iacob, his Statutes and Ordinances unto Iſrael: He hath not dealt ſo with any Nation.* Oh how we ſhould value the Lords goodneſſe herein to us, if this were rightly and throughly conſidered? This was the *Iewes* chiefe priviledge, that they had the Lords Word in ſpeciall for their direction, when all Nations beſides were left in darkneſſe, *Deut.* 4. 8. *For what Nation is there ſo great, that hath Statutes and Judgements ſo righteous, as all this Law which I have ſet before you this day?* So marke how the Apoſtle ſetteth out the *Iewes* priviledge, above all other Nations, which (he ſheweth) conſiſted in this, that they had the Lords lively Oracles for their Direction; *Rom.* 3. 1, 2. *What advantage then hath the Jew, and what profit is there of Circumciſion? Much every way; chiefely, becauſe unto them were committed the Oracles of God:* They were the Lords Oracles, and therefore the more to be eſteemed; and their priviledge was ſo much the greater, that did enjoy them. So againe, ſetting out the *Iewiſh* priviledges, ſee how the Apoſtle reports the matter, *Rom.* 9. 4. *To whom pertaineth the adoption, and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promiſes?* The Lords Covenants, the

the Lords Law, the ſervice of God, and his promiſes; this ſhould make us eſteeme them. Yea, it is the Lord that ſendeth Prophets, and Apoſtles, and Paſtors to teach and inſtruct his people in this Word that he hath given us; *Ier.*3.15. *I will give you Paſtors, according to mine owne heart, that ſhall feede you With knowledge and underſtanding.* It was the Lord *Jeſus Chriſt* himſelfe, that ſent the Apoſtles to preach the Goſpel, *Mat.*28. 20. *Goe, and teach all Nations,* &c. *teaching them to obſerve all things that I command you; and loe, I am with you alWayes, unto the end of the world.* Yea, and this ſending of Miniſters to preach the Word unto us, is a fruit of Gods ſingular love towards us, it argueth the Lords fatherly pitie and compaſſion towards us; according to that we reade in 2 *Chron.*36. 15. *And the Lord God of their fathers, ſent unto them by his Meſſengers, riſing early, and ſending, becauſe he had compaſſion on his people, and on his dwelling place.* Now lay up all theſe together. If the Word preached be an Ordinance of Gods appointing; if he ſend the Miniſters to preach it; if their coming to doe this, be a fruit of his love, yea, of his compaſſion towards us; then ſurely, if this be rightly conſidered, wee cannot chooſe but love it; *it is the Lords doings, and therefore it is marvellous in our eyes.* The like may be ſaid of prayer, and the Sacraments, they are alſo of Gods ordaining.

Secondly,

2. *Motive.* The worth and excellencie of Gods Ordinances.

Secondly, Conſider the worth & excellency of theſe Ordinances in themſelves. The Word of God faithfully preached, is an excellent Ordinance of God, and ſo is prayer, and ſo are the Sacraments, matters of ſpeciall and exceeding worth: now yee know, men love and delight in things that are moſt excellent. This is one reaſon that *David* giveth, why he delights in the ſocietie of Gods Saints, *ſc.* becauſe they were excellent perſons, *Pſal.* 16. 2. *My goodneſſe extendeth not unto thee*, (ſayth he to God) *v.* 3. *but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* Doeſt thou delight in thoſe things that are excellent? O then delight thy ſelfe in Gods Ordinances, which are moſt excellent. The Word of God faithfully preached is a moſt ſweet and excellent Ordinance of GOD. See how highly *David*, that man of GOD, commends and extolleth it, *Pſal.* 19.7. *The Law of the Lord is perfect, converting the ſoule; the Teſtimony of the Lord is ſure, making wiſe the ſimple*; and *ver.* 10. *More to be deſired are they then gold, yea, then much fine gold, ſweeter alſo then honey and the honey-combe.* Oh the tranſcendent excellency of the Word of God faithfully preached! Had I the tongue of men and Angells, I could not expreſſe it to the full. Take notice of a Teſtimony or two to this purpoſe, in the new Teſtament, 2 *Cor.* 10. 4. *For the weapons of our warfare are not carnall, but mightie, through God, to*

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the pulling downe of ſtrong holds: yea, it is able to make Sathan fall downe from heaven like lightening. This is the Lords great Ordinance, to batter the ſtrong holds of ſinne and Sathan; they are excellent things, for the demolition of Sathans Ammunition: this caſteth out the ſtrong man armed, and taketh away his armour, wherein he truſted; here is the excellency of the Word preached. So obſerve another teſtimony to this purpoſe, which ſheweth the excellency of this Ordinance; *Heb.*4.12. *For the Word of God is quicke, and powerfull, and ſharper then any two edged ſword, piercing, even to the dividing aſunder of the ſoule and ſpirit.* This ſword of the Spirit is a moſt excellent Ordinance of God, it is a ſpeciall Shield, to defend us againſt the fury of all our ſpirituall enemies. See the Apoſtles teſtimony for this, *Epheſ.*6. 16. *Take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.* See how our bleſſed Saviour (with this) put Sathan to flight, *Mat.* 4. *Scriptum eſt*; this was his weapon: and ſee the concluſion, *ver.* 11. *Then the Devill left him.* This ſword will pierce the very head of that great *Leviathan.* Oh how we ſhould love it, if this was rightly conſidered.

3. *Motive.* The ſingular uſe and benefit of them.

Thirdly and laſtly, Conſider the ſingular uſe and benefit of Gods Ordinances, in regard of us. Give me leave to inſtance in one of Gods Ordinances, *ſc.* the Word preached. Certainly, the utilitie of it is extra-

extraordinarie, if it be well conſidered: obſerve it, I beſeech you, and ſee in ſome particulars.

1. *Benefit.* Of the Word preached, it is the Word of God.

Firſt, The Word preached, is the Word of life, the meanes to quicken a dead ſoule; It is the meanes both to beget, and to preſerve ſpirituall life in the ſoule of a Chriſtian; *Pſal.* 119.50. *This is my comfort in mine affliction, for thy Word hath quickened me.* We are by nature all *dead in treſpaſſes and ſinnes, Eph.*2. 1. Now the Word faithfully preached, is the meanes to revive and raiſe us up unto newneſſe of life, *Ioh.* 5. 25. *Verely, I ſay unto you,* ſayth our Saviour, *the houre is comming, and now is, when the dead ſhall heare the voyce of the Sonne of God, and they that heare it, ſhall live.* See here the meanes to revive and quicken our dead ſoules. Oh therefore let us love the Word, even as we love our life; *Pro.* 8. 35. *He that findeth me, findeth life, and ſhall obtaine favour of the Lord:* Oh the worth of life! Life is ſweet, eſpecially ſpirituall; yea, naturall life is very deare unto us; *Skinne for skinne, and all that a man hath, will he give for his life,* ſayth the Text, *Iob* 2. 4. Now the Word of God faithfully preached, is our very life, *Pro.* 4. 13. *Take faſt hold of Inſtruction, let her not goe, keepe her, for ſhee is thy life,* ſayth the Wiſe-man. How can we chooſe but love the Word, if we conſider this?

2. *Benefit.* The Word of Health.

Secondly, Becauſe life it ſelfe, without health, is but a burthen, rather then any

benefit.

benefit. A ſicke man is even weary of his life: ſo was *Iob* in his extremitie; *My ſoule is weary of my life, Iob* 10. 1. *ſc.* for want of health. Therefore in the ſecond place, the Word of God is health, as well as life, to them that truely embrace it. *My Sonne, attend to my words*, ſayth *Salomon, Pro.* 4. 20. Why ſo? See the worth of them, *ſc. Ver.* 22. *For they are life unto thoſe that finde them, and health unto all their fleſh.* Life is a ſweet thing, if it be accompanied with health: ſo, *Pro.* 3. 8. *It ſhall be health to thy navell, and marrow to thy bones.* Health is a moſt precious Iewell, and therefore the Word, which is the meanes to beget and preſerve it, muſt needs be precious.

Thirdly, But what is life and health without comfort? And therefore in the third place, the Word preached is the chiefe meanes of comfort that we doe enjoy. This is our chiefe ſupport and conſolation, next under God himſelfe; *Pſal.* 119. 92. *Unleſſe thy Law had beene my delight, I ſhould have periſhed in my affliction.* The Word preached is the Word of comfort, proceeding from the God of all comfort (1 *Cor.* 1. 3.) *which is able to comfort us in all our tribulations, that we may be able to comfort others with the ſame comfort, wherewith we our ſelves are comforted of God.* Yea, the holy Word of God is both written and preached to this end and purpoſe. 1. It is written to this end, *Rom.* 15. 4. *Whatſoever is written aforetime, is written*

3. *Benefit.* The Word of Comfort.

ten for our learning, that we through patience and comfort of the Scriptures might have hope. Yea, ſecondly, This is one end of preaching, *Iſa.* 40. 1. *Comfort ye, comfort yee my people, ſayth your God: ſpeake comfortably to Jeruſalem.* Hence alſo is that of the Apoſtle, 1 *Cor.* 14. 3. when ſhewing the excellency of preaching; he giveth this for one of the chiefe reaſons of his *Encomium*; *But he that propheſieth, ſpeaketh to men, unto edification, and exhortation, and comfort.* He that preacheth aright, preacheth to the comfort of Gods people. Indeed, as for the wicked of the world, here is no comfort for them, they muſt goe to the world for comfort, for the Word hath none for them; it is the terror of the Lord, to *torment them before the time*; but to the godly, and ſuch as are religious, it is to them a Word of ſtrong conſolation, yea, *the very joy, and rejoycing of their heart,* ſayth *Ier.* 15. 16. This was *Davids* comfort, *Pſal.* 119. 50. *This is my comfort in my affliction, for thy Word hath quickened mee.* And indeed, what greater comfort, then for a condemned man to heare of a pardon? Men in a deſperate condition to heare of a Saviour? *Joh.* 5. 39. *Search the Scriptures, for they are they that teſtifie of me,* ſayth our Saviour himſelfe. What greater comfort? The Scriptures tell us of the gracious readineſſe of God to be reconciled to poore ſinners; 2 *Cor.* 5. 20. *We are Embaſſadors for Chriſt, as though God did beſeech you by us,*

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and we pray you, in Chriſts ſtead, to be reconciled to God. The Word aſſureth us, that upon our repentance, our ſinnes are forgiven us, *Ezech.* 18. 21. which is one of the chiefe grounds of comfort that can be propounded. Thus *Chriſt* comforted the poore Palſieman, *Mat.* 9. 2. *Sonne, be of good cheare, thy ſinnes are forgiven thee.* Men may ſeeme, but can never be truely chearfull in the want of this favour. Thus alſo would our Saviour comfort the poore weeping penitent, *Luk.* 7. 48. *Thy ſinnes are forgiven thee.* He knew ſhe could receive no better ground of comfort. So when God would have his people comforted, *Iſa.*40. 1. ſee what direction he giveth to that purpoſe; *Comfort ye my people, Comfort ye Jeruſalem*; How? *Tell her; that her iniquities are pardoned*, &c. As if he had ſaid, If any thing will affoord her comfort, that will doe it. *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſinnes are covered, Pſal.* 32. 1, 2. He that is aſſured of happineſſe, may well be comforted. Yea, the Word preached, is the *glad tydings of Salvation*; it doth aſſure us of our interelt in *Chriſt*, and that *He is made of God unto us, Wiſedome, and Righteouſneſſe, Sanctification, and Redemption*, 1 *Cor.* 1. 30. As alſo that *Chriſt*, with all his merits, doe properly belong unto us, 1 *Cor.* 3. 21, 22, 23. *All is yours, whether it be Paul, or Apollos*, &c. *all is yours, and ye are Chriſts, and Chriſt is Gods.* Now what greater comfort? So that ye ſee,

that the Word faithfully preached, is the Word of comfort; and therefore wee have reaſon to love it in that regard.

1. *Benefit.* The Word of ſpirituall conſolation.

Fourthly, Becauſe carnall or worldly comfort is little worth; therefore, in the fourth place, the Word preached is the beſt meanes of ſpirituall comfort, gracious, and heavenly conſolation. Hereupon it is called the *Grace of God*, *Titus* 2. 11. And *the Word of his Grace*, *Act.* 20. 32. And *the miniſtration of the Spirit*, 2 *Cor.* 3. 8. It is the Inſtrument that the Spirit of God uſeth to worke grace in the hearts of Gods people. It is *the miniſtery of reconciliation*, 2 *Cor.* 5. 18. Yea, the Word of regeneration, *Iam.* 1. 18. *Of his owne Will begate he us, with the Word of Truth*, ſayth the Apoſtle. It is *the immortall ſeede of our new birth*, 1 *Pet.* 1. 23. yea, the chiefe meanes of our Converſion, *Pſal.* 19. 7. *The Law of the Lord is perfect, converting the ſoule.* Yea, it is the chiefe meanes of our Sanctification, *Pſal.* 119. 9. *Wherewithall ſhall a young man cleanſe his way*, &c? *Ioh* 15. 3. *Now are yee cleane, through the Word that I have ſpoken unto you*, ſayth our Saviour: and *Ioh.* 17. 17. *Sanctifie them with thy Truth, thy Word is Truth.* Loe, the chiefe Inſtrument of our Sanctification! Yea, as God himſelfe, is the God of all grace; ſo is his Word, the Word of all grace: for what grace of the Spirit is it, that is not uſually begotten in us by the Word, whether knowledge, or faith, or repentance,

pentance, or the feare of God? &c. 1. Out of queſtion, it is the chiefe meanes of knowledge, and wiſedome, and underſtanding in the things of God. See it in *Davids* example, *Pſal.* 119. 98. *Thou, through thy Commandements, haſt made me wiſer then mine enemies, for they are ever with me. Ver.* 99. *I have more underſtanding then all my teachers; for thy Teſtimonies are my meditation. Ver.* 100. *I underſtand more then the Ancient, becauſe I keepe thy precepts.* Then for faith, the Word is the meanes to beget and preſerve that; for it is the Word of faith, *Rom.* 10. 8. And the Apoſtles concluſion is, *Ver.* 17. So *Then faith commeth by hearing, and hearing of the Word of God.* And then for the feare of God, another excellent grace of the Spirit, the Word of God is the chiefe meanes to beget that; *Deut.* 17. 19. Where it is ſaid of the King, that he ſhall write him a copie of the booke of the Law, and reade in it all the dayes of his life; Why ſo? *That he may learne to feare the Lord his God, and to keepe all the Words of this Law:* Yea, this is the end of our publike meeting to heare the Word faithfully preached, all both old and young muſt come to heare it. *Deut.* 31. 12. *Gather the people together, men, and women, and children, and the ſtranger that is within thy gates:* All ſorts muſt conſtantly frequent the Church aſſemblies, and depend upon the miniſtery of the Word: Why ſo? *That they may heare, and that they may learne, and feare*

the Lord your God, and obſerve to doe all the words of this Law. The true feare of GOD muſt be learned out of the Booke of GOD; and hearing the Word preached, is the means to attaine thereunto. The like might eaſily be ſhewed of ſundry other graces. But this is not all: the Word preached, is not onely the meanes to beget the graces of Gods Spirit in us, but to encreaſe them alſo. Obſerve it, 1 *Pet.* 2. 2. *As new borne Babes, deſire yee the ſincere milke of the Word, that yee may grow thereby*, ſayth the Apoſtle. So that the miniſtery of the Word, is not onely the ſeede of our new birth, but alſo the chiefe means of our encreaſe and growth in Grace: yea, it will ſtill build us up farther, untill we come to perfection, *Act.* 20. 32. *And now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up farther, and to give you an inheritance among all them that are ſanctified.* Oh precious Word, and well worthy of all high eſteeme, that is able to build us up in grace, farther and farther, untill wee come to perfection! How can we chooſe but love the Word exceedingly, and delight to ſpend much time in it, if we ſeriouſly conſider how uſefull it is unto us alſo in this reſpect.

5. Benefit. The word of eternall life and ſalvation.

Fifthly, and laſtly, The Word preached, is not onely the chiefe meanes of ſpirituall life, and comfort, but of our eternall happineſſe and ſalvation. It is not onely the Word of grace, but of glory too, and of ſalvation,

ſalvation, *Romans* 1.16. *I am not aſhamed of the Goſpell of Chriſt*, ſaith the Apoſtle, Why ſo? Becauſe (how ſimple, or deſpicable ſo ever it may ſeeme in it ſelfe, yet) *it is the power of God, through faith, unto ſalvation*, a fooliſh thing indeed it is, in the eye of fleſh and bloud, and of carnall Reaſon, but yet it pleaſeth God, *even by the fooliſhneſſe of preaching to ſave them which doe believe*, 1 *Cor.* 1.21. Yea, it is the Word of ſalvation, ſo that he is farre from ſalvation, that rejects it, *Pſalm.* 119.155. Yea, it is the Word of eternall life, and therefore he that thruſteth it from him, doth judge himſelfe unworthy of eternall life. See two direct Teſtimonies for this: the one is the ſpeech of *Peter* to our Saviour, *Iohn* 6.68. *Will ye alſo goe away*, ſaith our Saviour to his Diſciples? The Apoſtle *Peter* maketh anſwer, *Whither ſhould we goe?* (where ſhall wee thinke to mend our ſelves?) *thou haſt the words of eternall life*, And therefore, he that rejecteth it, and careth not to ſpend time in the hearing, and reading, and ſerious peruſall of it, doth even judge himſelfe unworthy of everlaſting life, *Acts* 13.46. ſaith the Apoſtle, addreſſing his ſpeech to the *Iewes*, *It was neceſſary that the Word of God ſhould be firſt preached unto you*, (the preaching of Gods Word is of neceſſary uſe in the Church of God) *but ſince that ye thruſt it from you, and judge your ſelves unworthy of everlaſting*

life, &c. *behold wee turne to the Gentiles.* Oh how readily, and with what great affection would we receive the Word, if this was rightly conſidered.

CHAP. X.

Containing part of the fifth Direction, &c.

5. Direction Redeeme the Time.

FIfthly, All that deſire to ſpend much time in Gods ſervice, muſt follow that golden rule of the Apoſtle, *ſc.* of redeeming the time, *Redeeming the time, becauſe the dayes are evill*, ſaith the Apoſtle, *Epheſ.* 5.16. Which rule he repeateth againe to the *Coloſſians*, *Coloſ.* 4.5. Now if you aſke me, From what wee muſt redeeme the time? I anſwer, from all ſuch lets and impediments that will hinder this way. There are diverſe great conſumers of precious time, from which he muſt careſully redeeme it, that would ſpend much time in Gods ſervice. I ſhall need to ſay the leſſe in this caſe, in regard of that which I have already ſaid, as alſo in reſpect of a Treatiſe written to this purpoſe, called *The Redemption of time.* Yet (becauſe I would not leave the point imperfect) I will briefly inſiſt upon ſome few particulars.

Whately. Redemption of Time.

1. There-

All miſpenders of time muſt be ſuppreſſed.

1. Therefore all men, muſt very carefully and watchfully ſubdue and ſuppreſſe all thoſe great miſpenders of time, which like ſo many graceleſſe ſpend-thrifts, doe waſt and conſume many precious houres, and much golden time, that was farre better ſpent in Gods worſhip and ſervice: which are eſpecially ſixe.

1. Sinning.
2. Sleeping.
3. Carking and caring.
4. Sporting, or recreations, with immoderate feaſting.
5. Fooliſh thinking.
6. And laſtly, idle ſpeaking, which is uſually a fruit of the former, becauſe, *Out of the abundance of the heart, the mouth ſpeaketh:* whereof ſome of theſe muſt bee mortified, and put to death, and others againe reſtrained and regulated, or bound, as it were, to the good behaviour.

Let. 1. 1. *Sinne.*

1. The firſt, and the worſt, and chiefe miſpender of precious time, is Sinning; when we ſpend time in doing that which is directly naught, as lying, ſwearing, drunkenneſſe, wantonneſſe, and ſuch like works of the fleſh, and of the Devill: this is the worſt ſpent time of all, as being directly contrary to that which is ſpent in Gods ſervice; as I have already ſhewed in the firſt uſe of the point.

Now this thiefe is utterly to be mortified, and put to death; impriſoning, or binding

ding to the good behaviour, will not ſerve the turne; for indeed this is a deſperate ruffian, or ſwaggerer, that is not capable of any good behaviour, and therefore muſt needs be put to death, and wholly ſuppreſſed. We muſt endeavour, as much as in us lyeth, that wee ſpend no time in ſinning, but carefully mortifie the deeds of the body by the Spirit; this is the Apoſtles rule, *Coloſſians* 3. 1, 2, 5. *If ye then be riſen with Chriſt, ſeeke thoſe things which are above,* be heavenly minded, *ſet your affections upon things above, Let your converſation be in heaven, Phil.* 3. 30. But what courſe muſt wee take to this end? That the Apoſtle ſheweth, *verſe* 5. *Mortifie therefore your members, which are upon the earth.* Where wee ſee this truth moſt clearely manifeſted, that all that would ſpend much time in Gods ſervice, and holy performances, muſt carefully mortifie their members here on earth, and put ſinfull luſts to death: For this horrible thiefe, and great miſpender of precious time, is like ſome miſchievous perſon, or deſperate ruffian, that flyeth in a mans face, and will either kill, or bee killed; and therefore muſt needs be killed, that hee doth not kill us, for *the wages of ſinne is death, Romans* 6. 23. So that wee muſt either kill our corruptions, or they will bring our ſoules to death, *Rom.* 8. 13. *For if yee live after the fleſh, ye ſhall dye: but if ye through the Spirit doe mortifie the deeds*

deeds of the body, ye ſhall live. Where you ſee, that our precious ſoules cannot live; but by the death of our corruptions: the life of the one, is the deathrof the other: as *Ahab* loſt his owne life, for preſerving *Benhadads, Thy life ſhall goe for the life of him*, in 1 *Kings* 20.42.) ſo our ſoules muſt eternally periſh, if we ſuffer our corruptions to ſurvive.

But how ſhould we ſo mortifie our luſts, that we may ſpend little or no time time in vicious courſes, and ſo conſequently more time in Gods ſervice? *Queſt.*

An. 1. Let us diligently ſearch, that we may plainly diſcover and finde out that ſpeciall ſinne, wherewith we have beene formerly moſt peſtered, It is impoſſible to execute a malefactor, untill he be found out, and apprehended: diligent ſearch is firſt made, and Hue and cry ſent after him to finde him out: ſo wee muſt deale with thoſe luſts, wherein formerly wee have ſpent too much time; *Lamentations* 3. 40. *Let us ſearch, and try our wayes, and turne to the Lord our God.* This was *Davids* practiſe, *Pſalme* 119.59. *I examined*, or conſidered, or thought on *mine owne wayes, and turned my feete unto thy Teſtimonies:* yea, becauſe he knew his heart was deceitfull, and fraudulent, *Ier.* 17.9. Hee doth beſeech God to aſſiſt him in it, and to doe it for him, *Pſalme* 26.2. *Examine me, O Lord, and prove me; try my reines, and my*

Reſp. 1. *Remedy.* Sinne muſt be diſcovered, and found out.

my heart. Like a man that heareth proclamation, for the apprehenſion of ſuch and ſuch a Traytor, hee not only ſearcheth his owne houſe himſelfe, but he ſetteth open the doore, and intreateth the officer to enter, and make what diligent ſearch he can, that if there be any traytor lurking there, hee may bee found out, and executed: ſo *David, ſearch me, ô Lord, examine my heart,* and houſe, and ſee if there bee any ſinfull luſt there, and let them bee all mortified. To the ſame purpoſe is that we have, *Pſal.* 139. 23, 24. *Search me, O God, and know my heart; try me, and know my thoughts, and ſee if there be any wicked way in me, and lead me in the way everlaſting.* Loe, here was ſincerity, and this was the beſt way to finde out our moſt ſecret luſts, and hidden corruptions. O therefore let us not be ſtrangers at home, but examine our owne hearts, as the *Pſalmiſt* ſpeaketh, *Pſalme* 4. 4. A ſweet place for this purpoſe, is that of the Apoſtle, 2 *Cor.* 13. 5. *Examine your ſelves, whither yee bee in the faith, or no;* prove your owne ſelves; know you not your owne ſelves? (*i. e.*) what an abſurd thing is it, for you to bee skilfull in others affaires, and neglect your owne? to know other men, and not your owne ſelves? what greater hypocriſie? The Hypocrite is ſharpe ſighted abroad, but blinde at home; He can ſee a mote in the eye of another, but doth not diſcerne the beame that is in

in his owne, it is our Saviours character of an hypocrite, *Matthew* 7. 5. But on the contrary, the adviſe of the Apoſtle is excellent, *Galathians* 6. 4. *But let every owne prove his owne worke*, (ſeeke to finde out his owne luſts) *then ſhall hee have rejoycing in himſelfe, and not in another.*

2. *Remedy.* Smite it with the two edged ſword of the Spirit.

Secondly, When we have found out this waſter, and apprehended this Traytor, then let us directly ſmite it with the two edged ſword of the Spirit upon the head, which is the Word of God, a ſpeciall part of a Chriſtians armour, and ſo much the more excellent in this caſe, becauſe it is a weapon both defenſive, and offenſive, *Epheſians* 6. 16. *And take the Helmet of ſalvation, and the Sword of the Spirit, which is the Word of God.* See what admirable worke our Saviour made with this ſpirituall weapon, in the ſingle combate, that he had with Sathan, hand to hand, *Matthew* 4. *Scriptum eſt*, γέγραπται *verſe* 4. And againe, γέγραπται γὰρ *verſe* 6. And ſee the event of this combate, *v.* 11. τότε ἀφίησιν αὐτὸν ὁ διάβολος *Then the Devill left him, &c.* This put him utterly to flight: And no marvell, for *the Word of God is quicke and powerfull, and ſharper then any two edged ſword*, ſaith the Apoſtle, *Hebr.* 4. 12. Above any ſword with two mouthes, that is, having two edges, as the word ſignifieth. This will cut and wound, yea, breake the head of any luſt whatſoever, if it bee as hard as any ſtone

Heb. 4. 12. ὑπὲρ πᾶσαν μάχαιραν δίστομον. *Super omnem gladium anceps.*

ſtone. See an excellent place for this purpoſe *Ier.* 23. 29. *Is not my Word like as a fire*, ſaith the Lord? and like *an hammer, that breaketh the Rocke in peeces?* If a man be hardened in any ſinfull way, behold here is a fire to melt the heart of any luſt whatſoever; it will fire it out of the ſoule: or if it be as hard as a rocke, loe, here is an hammer to breake it all in peeces. Oh therefore when thou haſt found out what ſpeciall luſt, or corruption it is, that hindereth thee from ſpending time in Gods ſervice, ſmite it with this two edged ſword, lay upon the head of it with this hammer, and terrifie thy conſcience with the threats of the Word, and ſay, How can I, or how dare I live in this ſinne, that will poyſon my ſoule? Or *how can I doe this great wickedneſſe, and ſinne againſt God?* How dare I live in the ſinne of ſwearing, when I ſee, and conſider how expreſly the Lord hath ſaid, that *He will not hold him guiltleſſe, that taketh his Name in vaine*; but will ſurely cut him off with the flying role of his curſe, *Zach.* 5. 3. conſider the place, *This is the curſe that goeth over the face of the whole earth; for every one that ſtealeth, ſhall be cut off, as on this ſide, and according to it; and every one that ſweareth, ſhall be cut off, as on that ſide, according to it.* Would not this make men leave ſtealing and ſwearing, if it was rightly conſidered? So, durſt men live in the ſinne of lying, if they beleeved

leeved that speech of the Wiseman: *Prov.* 12.22. *Lying lippes are an abomination unto the Lord?* Yea, or that of, *Revel.* 21. 8 sc. *That all lyars shall have their part in the lake that burneth with fire, and brimstone, which is the second death?* In a word, durst men live in drunkennesse, whoredome, covetousnesse, prophanesse, &c. if they were perswaded that *such should never inherit the kingdome of God*, 1 *Cor.*6.10. and that *for such things commeth the wrath of God upon the children of disobedience*, *Ephesians* 5.6? This was *Davids* chiefe Antidote against every sinne, *Psalme* 119.11. *I have hid thy Word in my heart, that I might not sinne against thee.* Smite thy lusts with this weapon, and thou shalt see thy desire upon such enemies.

3. *Remedie.* Flye unto Heaven for ayde by fervent prayer.

Thirdly, When we have found out that, or those speciall corruptions, which have hindered us from spending time in Gods service, if we cannot vanquish and overcome them of our selves, by the power of Gods Word, let us then flye to heaven for helpe, and cry out unto God Almighty for his assistance. What better remedy, (when a man hath met with too potent an enemy) then to flye to the Lord Chiefe Iustice of Heaven and Earth, and earnestly, and fervently to crave his aide? This was Saint *Pauls* refuge in this case, *Romans* 7.24. *O wretched man that I am, Who shall deliver me from this body of death? But thanks be*

be to God through Ieſus Chriſt, v. 25. there is the iſſue. So againe, when the ſame holy Apoſtle was cumbred, and peſtered with the pricke in the fleſh, the meſſenger of Sathan, 2 *Cor.* 12. 7. ſee what courſe he took: here was his refuge, even the boſome of the Lord was his only ſhelter and defence, *v.* 8. *For this I beſought the Lord thriſe, that it might depart from me.* Now ſee the iſſue; What a gracious anſwer? *v.* 9. *And he ſaid unto me, my grace is ſufficient for thee, &c.* Hearty confeſſions, and ſtrong petitions and cryes to God, are very availeable in this caſe; the prayer of the righteous is very effectuall in ſuch a condition, if it be fervent, *Iam.* 5. 16. as the Apoſtle there ſpeaketh in another caſe. When a man is in that caſe, and in ſo great a ſtrait, that he knoweth not what to doe, it is his beſt courſe in that caſe to looke up to God, by earneſt, and fervent prayer, according to the practiſe of that gracious King *Iehoſophat*, 2 *Chron.* 20. 12. *Wilt thou not judge them? Oh Lord? Wilt thou not judge them? for wee have no might againſt this great multitude, neither know we what to doe, but our eyes are upon thee.* Hee looked at God in this caſe with many eyes; with an eye of faith and confidence, with an eye of patient expectation, with an eye of diligent obſervation, and with an eye of prayer; according to that of *David, Pſalme* 5. 3. *Early in the morning, will I direct my prayer unto thee, and will*

looke

looke up: where the former words are a direct explication of the later, (*i. e.*) I will looke up unto thee, ô Lord, with an eye of prayer. If a man can even fall out with himſelfe, and loath himſelfe in his owne ſight for his iniquities, and for his abominations, as the Prophet ſpeakes, *Ezech.* 36.31. and earneſtly, and unfainedly complaine to God againſt his corruptions; certainely, in Gods good time hee ſhall be able to prevaile againſt his corruptions: for God is not only a ſinne-pardoning, but alſo a corruption-killing God, one that will ſubdue our iniquities, *Micah* 7.18. See what a promiſe we have for this; *Romans* 6.14. *Sinne ſhall not have dominion over you; for ye are not under the Law, but under Grace*, ſaith the Apoſtle. And *Ier.* 3.22. with *Hoſea* 14.2. *Returne, ye back-ſliding children, and I will heale your back-ſlidings*, ſaith the Lord there, ſo that here is great hopes (if we take this courſe) that we ſhall prevaile againſt our corruptions. Beſides, though for the preſent our corruptions may ſeeme ſtronger, and more puiſſant then before, yet we ſhall be ſure to prevaile at laſt, and in the meane time theſe failings of ours ſhall be forgiven, and our iniquities, and infirmities, whereinto we fall through the violence of corruption, ſhall not be imputed unto us, if we doe earneſtly, and fervently cry out for helpe and ſtrength againſt them. This ſeemeth to be

directly prefigured in the ancient Law of the *Iewes*, *Dent.* 22. 23. *That if a man finda betrothed Damoſell in the Citie, and lye with her, &c. then*, in that caſe, *they ſhall both be ſtoned*, becauſe ſhee might have prevented the ſame by crying out: but *verſe* 25. But *if a man finde a betrothed Damoſell in the field, and the man force her, and lye with her, then the man only that lay with her ſhall dye, verſe* 26. *But to the Damoſell thou ſhalt doe nothing, there is in the Damoſell no ſinne worthy of death: for as when a man riſeth againſt his neighbour and ſlayeth him, even ſo is this matter*; Becauſe it is ſuppoſed, that the Damoſell cryed in this caſe, but could not be heard in the field, *Verſe* 27. *For he found her in the field, and the betrothed Damoſell cryed, and there was none to ſave her.* So in this caſe, when the Devill findeth us at ſome advantage, and doth force us to ſome ſinne, yet if we ſtruggle and cry out againſt him, though he doe prevaile with us for the act, yet in the Lords great mercy, it is not imputed. Let this encourage us to confeſſe our ſins to God, and cry out againſt our corruptions, and judge our ſelves for them. Excellent to this purpoſe is that direction of one: A man (ſaith he) muſt ever and anon be ſaying thus with himſelfe, Ah vile ſinfull wretch, and hateworthy creature that I am, have I not ſinned againſt God and mine owne ſoule, in ſuch a paſſionateneſſe, in ſuch wantonneſſe

Whateley's Husbandry: pag. 8

in ſuch injuſtice, and the like? Oh that I could even deteſt my ſelfe for this; Who, but a very beaſt, or a foole, would have beene ſo often, and ſo groſſely overtaken? It is not poſſible to imagine, unleſſe one doe take experience of his owne practice, how much the renewing of this holy anger againſt a mans ſelfe, for his ſinnes paſt, will ſtrengthen him againſt the ſame, and abate the power of his corruptions. And therefore, ſaith hee, put thy ſelfe often in minde of thy former ſins, being out of love and conceit with thy ſelfe, ſaying, An vile creature! How could I finde in my heart to doe ſuch things? would any man have thought it poſſible, for any creature, from whom all reaſon, and piety both were not, baniſhed, to runne out into ſuch words? ſuch deeds? *&c.* Thus hee, piouſly, and ſweetely. And ſurely, if we would thus judge and condemne our ſelves, we ſhould not be judged of the Lord, ſaith the Apoſtle, 1 *Cor.* 11. 32. An excellent direction, and a moſt ſure and ſpeedy way to prevaile againſt our ſtrongeſt luſts, and moſt prevalent corruptions, if we can thus pray and cry out againſt them. As *the Lord reſiſteth the proud*: ſo *He giveth grace to the humble.* The more we ſee, and diſcerne our want of grace, the more fit are wee to receive it. Excellent to this purpoſe is that of another. Gods grace is free, hee looketh not at any thing in us in the beſtowing of it: What? Ibid. p. 87.

Doeſt thou thinke that thou art uncapable of grace, becauſe thou art unworthy of it? This is a meere fallacy. Doe not caſt away thy confidence, becauſe thou ſeeſt not in thee, that goodneſſe which thou deſireſt. It is ſome goodnes in thee to be bad enough in thine owne eſteeme: be but vile enough, baſe enough, bad enough, and then thou art good enough to partake of grace: thine emptineſſe will make ſome way to fulneſſe, Thus he ſweetely. For this will make a man cry out for Gods gracious aide and aſſiſtance, Helpe Lord, for theſe luſts of mine, like the ſonnes of *Zerviah*, are too hard for me. This is the way to breake the heart of our luſts, and to mortifie our earthly members, that we ſhall never ſpend ſo much time in vicious courſes as we have done. Thus *David* cryed out againſt covetouſneſſe, *Pſalme* 119. 35. *Encline my heart to thy Teſtimonies, and not to covetouſneſſe*; He beggeth the Lord Chiefe Iuſtice his warrant to apprehend it, as one doth wittily obſerve in that caſe. And this is the third Remedy.

M. *Bernard.* Iſle of man pag. 165. 4. *Remedie.*

Fourthly, and laſtly, If we would prevaile againſt ſinne, that we may not ſpend any time at all, at leaſt, much leſſe time in the ſervice of it, wee muſt daily poſſeſſe, and furniſh our ſoulas with holy meditations.

1. *Medit.*

1. Conſider the odious, loathſome, and filthy nature of ſinne, which in the booke of

of God is not only called filthy, and that excrementally; but it is even filthineſſe it ſelfe, 2 *Cor.* 7. 1. *Having therefore theſe promiſes, let us cleanſe our ſelves from the filthineſſe of the fleſh and Spirit.* Yea, *Iames* 1. 21. *Let us lay aſide all filthineſſe, and ſuperfluitie of maliciouſneſſe, and receive with meekneſſe the ingrafted word, which is able to ſave your ſoules,* the word ſignifieth properly the filth that is under a mans naile. Yea, to ſhew the filthy nature of it, it is compared to the Sowes wallowing in the mire, and the vomit of a Dogge; it is even the metaphor of the Holy Ghoſt, 2 *Peter* 2. 22. How could we finde in our hearts to live in ſinne, and ſpend our time this way, if we conſider this?

Iam. 1. 21. ῥυπαρία.

2. Not onely filthy, but dangerous in many reſpects. It bringeth body, and ſoule, and name, and eſtate, and all to ruine; It is the loſſe of our very ſoules, if we continue in it without repentance, *Luk.* 12. 19. *Thou foole, this night ſhall they fetch away thy ſoule*; and then ſee what our Saviour inferreth from heaven, *Matthew* 16. 26. *For what is a man profited, if hee ſhall gaine the whole world, and looſe his owne ſoule?*

2. *Medit.*

Thirdly, Conſider how odious to God, his very ſoule abhorreth it, as the greateſt evill in the world. It is the breach of his Law, moſt contrary to his holy and pureſt nature. It was the death of the Lord *Ieſus,*

3. *Medit.*

for he was *delivered up for our ſins, Rom.* 4. 25. It killed the Prince of life, and pierced the heart, and ſhed the bloud of Gods onely Sonne; and therefore muſt needs be mortified, and put to death. Yea, nothing will ſooner doe it, then theſe, and ſuch like meditations. Now if we thus ſubdue and mortifie, yea, crucifie this notorious thiefe, that thus robbeth God of his glory, and man of Gods favour, we ſhall be able to ſpend much time in Gods ſervice. This is the firſt miſpender of precious time, that muſt of neceſſitie be mortified, and put to death.

2. *Let.* Exceſſive ſleeping, or ſluggiſhnes.

Secondly, Another great let or impediment, that muſt be removed; another great waſter of time, that muſt be ſpeedily ſuppreſſed, is immoderate, or exceſſive ſleeping, and ſluggiſhneſſe, This alſo is a moſt dangerous miſpender of precious time, although not ſo bad as the former. Thus the Prophet *Ionah* miſpent his time, as he was in a Ship ſayling to *Tarſhiſh*, when hee ſhould have gone to *Nineveh*; He was faſt aſleepe in a very dangerous ſtorme, when he ſtood in more need to have been wreſtleing with God by humble, earneſt, and heartie prayer, *Ionah* 1. 6. See how pathetically the Heathen Mariners awake him, and rouſe him up, *The Ship-maſter came to him,* ſaith the Text; *and ſaid unto him, What meaneſt thou, ô ſleeper? Ariſe, and call upon thy God, if ſo bee that God will think upon*

upon us, that we periſh not, (*i. e.*) Is this a fit time to ſleepe, when we are all ready to periſh, and be ready even every moment to bee ſwallowed up of the waves? Oh therefore ariſe, and beſtirre thy ſelfe, and call upon thy God, and for ſhame learne to ſpend the time better then in ſleeping, eſpecially, in ſuch, and ſo great and apparent danger, their being (as it were) but even a ſtep betweene us and death. Thus *Salomon* awaketh his ſluggard, *Proverbs* 6. 9, 10. *How long wilt thou ſleepe, ô ſluggard? When wilt thou ariſe out of thy ſleepe?* Marke now the ſluggards drouſie, ſlumbring, ſenſeleſſe anſwer, *Yet a little ſleepe, a little ſlumber, a little folding of the hands to ſleepe*; Thus ſtill he keepeth his bed, and there he delighteth to ſpend his time, and there the Wiſeman letteth him alone, and beſtoweth no more paines to call him up, but even paſſeth ſentence upon, as he lyeth in his bed, *So thy poverty commeth as an armed man.* This will bring both temporall poverty, and ſpirituall miſery upon a man; ſuch a man ſhall ſurely come to poverty, *Proverbs* 20. 13. for this ſtealeth away not only much time, that was better ſpent in Gods ſervice; but it robbeth us of two ſpeciall ſeaſons, and opportunities of doing GOD ſervice, and getting good to our ſoules, *ſc.* the morning ſeaſon, and the Sermon time, or the time for the exerciſes of religion, which is the very harveſt of

our ſoules, Is not he likely to bee a poore man, that will keepe his bed in harveſt time, and like to reape ſhame and penurie? *Prov.* 10. 5. Well, What ſhall wee doe with this unruly perſon? Put him to death? O nõ, What? Not ſleepe at all? Rather binde him to the good behaviour, ſend him to the houſe of correction: for ſleepe, in it ſelfe, is a refreſhing mercy of God, which he conferreth upon thoſe whom he loveth, *Pſalme* 127. 4. *For ſo he giveth his beloved ſleepe.* What then? Deale thus with this companion; cut ſhorter this prodigall; allow him leſſe liberty. Hee that miſpendeth his meanes, it is pity but he ſhould want; let ſome of his meanes be taken from him, he doth but waſt and miſpend it. And therefore the beſt way is to obſerve theſe two rules, which I will preſcribe on purpoſe (in this caſe) for our Direction.

1. *Rule or Remedie.* To habituate or accuſtome our ſelves to timely riſing.

1. Let us habituate, or accuſtome our ſelves to early or timely riſing. Let us even forcably breake off our ſleepe, for religious and godly meditations; and that which at firſt will ſeeme even impoſſible, will by a little uſe and cuſtome prove, not only be poſſible, but alſo moſt facile & eaſie, even as the Cocke clappeth his wings early in the morning, thereby to ſhake off drouſineſſe, and to ſtirre up himſelfe to crow: ſo let us ſhake off our ſluggiſh humour by degrees, and even ſtirre up our ſelves to holy

holy duties in the morning. Thus *David* ſtirreth himſelfe, and endeavoureth to ſhake off his drouſie temper, *Pſalme* 103. 1, 2. *Bleſſe the Lord, ô my ſoule, and all that is within me bleſſe his holy Name. Bleſſe the Lord, ô my ſoule, forget not all his benefits.* Yea, this he would doe early, or betimes in the morning, *Pſalme* 5. 3. *Early in the morning will I direct my prayer unto thee, and will looke up.* Yea, this was not all, but ſometimes he would breake his ſleepe, even at midnight, to doe God ſervice, *Pſalme* 119. 62. *At midnight will I ariſe to give thankes unto thee, becauſe of thy righteous judgements*; Thus by degrees in time we ſhould prevaile exceedingly againſt that ſluggiſh humour, that will elſe keepe us from embracing many bleſſed opportunities of doing God ſervice.

2. *Rule or Remedy.* Take heede of immoderate uſe of the Creatures.

Thirdly, Wee muſt beware of exceſſive eating and drinking. The immoderate uſe of the good creatures of God, doth very much diſpoſe to ſleepe, but indiſpoſe us to any holy and religious imployment. When the belly is full, *&c.* ſaith the homely Proverbe, a man, in that caſe, is fitter to ſerve the Devill in ſinning, or the fleſh by ſleeping, then God in any religious duty whatſoever. *Put a knife to thy throat, if thou be a man given to appetite.* Wiſely doe thou refraine from the immoderate uſe of that, which will altogether indiſpoſe thee to Gods ſervice, and make thee a very prey to

to luſt, and unto the Devill. Hee that in this caſe maketh his belly his god, is then ready for ſleepe almoſt at any time, but will ſcarce bee fit to ſerve GOD at any time. Conſider the place of the Apoſtle, *Romans* 13. 13. *Not in ryotting, or gluttony, and drunkenneſſe*, and what followeth? *Nor in chambering and wantonneſſe*: where we ſee, that ryot and exceſſe in the uſe of Gods good creatures, diſpoſeth ſtrongly to luſt and filthineſſe. *When I fed them to the full, then they committed adultery againſt me, and aſſembled themſelves by troopes in the Harlots houſes*, ſaith God, *Ieremy* 5. 7. It was *Sodoms* fulneſſe, that made them ſo filthy. But of this hereafter, when I come to ſpeake of feaſting, and recreations, which is another great miſpender of precious time, and a great impediment to keepe us from ſpending time in Gods ſervice. And ſo much therefore as touching this ſecond great miſpender of precious time, and that is, exceſſive ſleeping.

CHAP.

CHAP. XI.

Wherein other chiefe Lets are removed, containing the other part of the fifth Direction.

THirdly, All that would ſpend much time in GODS ſervice, muſt very carefully take heede, and beware of another great miſ-ſpender of precious time, and that is, immoderate carking and caring for earthly things: all inordinate and covetous thought taking for outward things, muſt needs be carefully ſhunned and avoyed. How many precious houres doe men uſually ſpend in taking thought, ſaying, What ſhall we eat? and what ſhall we drinke? What ſhall I doe when I am old, and paſt my worke? Or how ſhall I doe in a deare yeare, &c? and ſuch like terrible dreames. Thus many an houre is miſ-ſpent, in ſuch worldly diſtruſtfull cogitations, that were farre better ſpent in Gods ſervice: Not, but that an honeſt moderate care is lawfull and neceſſary; but all diſtracting diſtruſtfull care is forbidden, as a great uſurper of precious time. It is the Apoſtles direction, *Phil.* 4. 6. *In nothing be carefull, but in every thing let your*

3. *Let.* Immoderate carking and caring for the things of this life.

your requeſts be made knowne to God: μηδὲν μεριμνᾶτε, where the Apoſtle prohibiteth only a diſtruſtfull, diſtracting, or heart-dividing carefulneſſe, as the word ſignifieth and ſheweth, That time ſpent in covetous carking and caring, and religious prayer and invocation, cannot well ſtand together; according to that of our Saviour, *Mat.* 6. 24. *Ye cannot ſerve God and Mammon*; no more then a man can looke upwards and downwards both at once. Let us (a little) conſider of the great hurt that this uſurper will doe us in this caſe. This covetous carking, will eyther keepe us from, or diſtract us in profiting by the performance of holy duties; and therefore is a great enemy in this caſe, and muſt needs be mortified. 1. It many times keepeth us from the performance of holy duties. Where covetous carking reigneth, there is no roome for pietie, godlineſſe is quite put downe; there is no leaſure for private prayer in the Cloſet and familie, nor many times, there is no time for the publike duties of Religion. See how the world kept men from the great Supper, whereof our Saviour ſpeaketh in the Goſpell; *Luk.* 14. 16. *A certaine man made a great Supper, and bad many, and ſent his ſervant at Supper time, to ſay to them that were bidden, come, for all things are now readie.* How could they finde in their hearts to ſlight or reject ſuch a loving invitation? See then what followeth, *ver.* 18. *And they all*

The great hurt that this thiefe will doe us.

I It keepeth us from the performance of holy duties.

all with one conſent beganne to make excuſe. The firſt ſayd unto him, I have bought a piece of ground, and I muſt needs goe and ſee it, I pray thee have me excuſed: Ver. 19. And, *another ſayd, I have bought five yoke of Oxen, and I muſt needs goe and prove them,* &c. *Ver.* 20. *And another ſayd, I have married a wife, and therefore I cannot come.* Thus yee ſee what worldly excuſes they had. And our Saviour doubtleſſe would hereby teach us, that inordinate love of the world, keepeth men from the duties of Gods ſervice.

2 Or diſtracteth us in them.

Secondly, Or elſe if it doe not altogether keep us from them, yet they are great means to diſtract us in them: ſo that if we doe ſet our ſelves to ſerve God, yet we cannot doe it with all the heart, as we ſhould. This covetous carking will ſteale away the heart, that we cannot ſo ſeriouſly hearken to the Word preached, we cannot ſet our hearts to all the good Word of God, as we ought to doe, *Deut.* 32. 46. *Theſe words that I command thee, ſhall be in thy heart,* ſayth God, *Deut.* 6. 6. This cannot be, in this caſe; for covetous carking will keepe out the Word, and diſtract us in hearing of it. See an experiment of this in *Ezechiels* hearers, *Ezec.* 33. 31. By their outward garbe and faſhion they ſeemed to be very religious, they were conſtant hearers, *They come unto thee as the people commeth, and they ſit before thee as my people, and they heare my words, but they will not doe them, for with their mouth they ſhew much*

much love; but their heart goeth after their covetouſneſſe. It was but an heartleſſe piece of ſervice that they performed to God, covetouſneſſe, even in the very inſtant of hearing, had ſtollen away their hearts. They were juſt like unto a Chapman, that while he is buſie in cheapning a commoditie, and beating it to a price, a nimble ſubtle cut-purſe, in the meane time, hath ſtollen his purſe; ſo that when he ſhould come to pay for his commoditie, his money is gone. Let us beware and take heed of this ſubtle jugler, that will eyther keepe us from, or diſtract us in the duties of Gods worſhip and ſervice.

Simile.

3 Or elſe keepeth us from profiting by them.

Or elſe thirdly, This will keepe us from profiting by, or practiſing of that which we ſeeme to heare with great attention: ſo that we ſhall become but hearers onely, but not doers of the Word; and ſo build the houſes of our ſoules upon the ſand. This our Saviour ſheweth, in his Parable of the Sower, *Mat.* 13. 22. *Some ſeede falleth among the Thornes, and the Thornes grow up with it, and choke it*; that is, as our Saviour himſelfe there expoundeth it, *He alſo that received ſeede among the thornes, is he that heareth the Word, and the care of this world, and the deceitfulneſſe of riches, choke the Word, and he becometh unfruitfull.* Thus yee ſee the great hurt we receive by this unjuſt uſurper of our precious time, which prevaileth ſo much the more, becauſe he ſeemeth to be the

right

right Lord, and the true owner of the greateſt part of our time. What muſt we doe in this caſe? Surely ſo farre as this care is inordinate, it muſt needs be mortified. It masketh under the name of thrift, and frugalitie, and good husbandry, &c. But indeed, where this prevaileth, there the one thing needfull muſt needs be wanting: As appeareth by that ſpeech of our Saviour, *Luk.* 10. 42. *Martha, Martha, thou careſt, and art cumbred about many things, but one thing is needfull; Mary hath choſen the better part, which ſhall never be taken from her.* And therefore this is a ſpeciall corruption that muſt needs be mortified. This is one of our earthly members that muſt be put to death, *Col.* 3. 5. *Mortifie therefore your members which are on the earth, fornication, uncleanneſſe,* &c. *and covetouſneſſe which is Idolatry.*

Queſt. Meanes and Remedies.

But how ſhall we ſuppreſſe and mortifie this unruely companion?

Anſ. I anſwer, Vpon a three-fold meditation or conſideration. Firſt, Conſider how needleſſe; ſecondly, how vaine and fruitleſſe; and thirdly, how prejudiciall and hurtfull it is, to ſpend time in carking.

I Conſider, How

I Needleſſe thele exceſſive cares are.

Firſt, Conſider how needleſſe, becauſe we have our wiſe and heavenly Father to take care for us; 1 *Pet.* 5. 7. *Caſting all your care upon him, for he careth for you,* ſayth the Apoſtle. We may learne of little children, to depend upon the care and providence of our heavenly Father; They never take care where

where to get meate and drinke, nor how to procure new cloathes, but leave the care of theſe things unto their parents; how much more ſhould we commit the care of theſe things to God, who hath aſſured us, that we ſhall *not want any thing that is good, Pſal.* 34. 10? How chearefully and comfortably may we depend upon the promiſe of our heavenly Father, that he will *never faile us, nor forſake us.* Conſider *Mat.* 6. 33. *But ſeeke ye firſt the kingdome of God, and the righteouſneſſe thereof, and theſe things ſhall be added unto you.* This is one of our Saviours chiefe arguments, to diſſwade from inordinate care, *Mat.* 6. 31, 32. *Therefore take no thought, ſaying, What ſhall we eate? Or what ſhall we drinke? Or wherewithall ſhall we be cloathed? Ver.* 32. *For your heavenly Father knoweth that ye have need of theſe things,* (*i.e.*) therefore it is a needleſſe thing for you to cumber, or trouble your ſelves with any ſuch unneceſſary cogitations.

2 How vaine, and fruitleſſe.

Secondly, This inordinate care and thought-taking for outward things, is not onely needleſſe and ſuperfluous, but alſo exceeding vaine and fruitleſſe: it cannot availe any thing at all, it can doe no good. Mens ayme and end in this caſe, is to get wealth, and to be rich: but it is not inordinate care, but the *bleſſing of God that maketh rich,* ſayth the wiſeſt *Salomon, Pro.* 10. When we have carked, & cared, and caſt beyond the Moon, yet this will not ſerve the turne, when we have

have done what we can. This is another of our Saviours excellent arguments, that he produceth in this caſe, *Mat.6.27. Which of you by taking thought, can adde one cubite unto his ſtature?* No: with all our care, we cannot ſo much as make one haire white or black: and therefore all our care & thought-taking in this caſe is vaine and fruitleſſe; *Pſal.* 127. 1, 2. *Except the Lord build the houſe: except he keepe the Citie,* the builders and watchmen do both ſpend their ſtrength in vaine, they wholly looſe their labour: and *ver.* 2. *It is in vaine for you to riſe up early, and ſit up late, and to eate the bread of ſorrowes: for ſo he giveth his beloved ſleepe.* Thou ſhalt remember, that it is the Lord thy God that giveth thee power to get wealth, ſayth the Lord, *Deut.*8. 17,18. *Thou ſhalt not ſay, my power, and the might of mine hand hath gotten me this wealth; but thou ſhalt remember the Lord thy God: for it is he that giveth thee power to get wealth.* It is not our care, or providence, but the bleſſing of God that bringeth wealth; and therefore our exceſſive care is fruitleſſe.

3 Dangerous, and hurtfull.

Thirdly, This inordinate thought-taking for outward things, is very dangerous and prejudiciall: for beſides the miſchiefe alreadie mentioned and ſpecified, wee ſhall finde it hurtfuil in theſe three reſpects.

1. *Miſchiefe* They lay us open to Sathans foule temptations.

Firſt, This inordinate deſire of having, maketh a man a prey unto Sathan, and layeth him open unto Sathans dangerous tem-

ptations: it doth caſt a man inevitably into the ſnare of Sathan, 1*Tim.*6.9. *But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſtes, which drowne men in deſtruction and perdition.* This will make a man lye, and ſteale, and cheat, yea, forſweare, and ſwagger, &c. The devill hath every covetous man alwaies at advantage, as it were, upon the hippe, he is even caried captive by him at his will. This is one wofull miſchiefe, that it maketh a man even apparently the devils vaſſall.

Miſchiefe They will eat out the true love of God, out of our hearts.

Secondly, This inordinate love of the world, in proceſſe of time, will even eat out the true love of God out of our hearts. For even as adulterous love in a woman, doth even eat the love of her husband out of her heart, ſo that the more ſhe loveth a ſtranger, the leſſe ſhe regardeth her husband: ſo doth the inordinate love of the world. If we dote upon that painted Strumpet, ſhe will ſo bewitch us, that in time we ſhall not care for the Lord at all. This is the Apoſtles argument, 1 *Ioh.*2. 15. *Love not the world, nor the things of the world; for if any man love the world, the love of the Father is not in him.* It is not poſſible for a man to over-love the world, and yet in the meane time, to love God as he ought, no more then it is poſſible for a man to looke even upward and downward both at once. *Set your affections upon things above, and not on the things that are here below, Col.* 3. 1. Intimating, that it

is

is at leaſt improbable, if not impoſſible, to doe both.

Thirdly, The too-much bent of the affections to outward things, doth utterly deprive us of Gods love to us. As the love of the Father is not in him; ſo the love of the Father is not towards him, in that caſe. But on the contrary, the Lord even hateth and abhorreth him; which is a moſt wofull eſtate and condition: *Pſal.* 10. 3. *Speaking good of the covetous, whom God abhorreth.* Where we ſee evidently, that every covetous perſon is hated and abhorred of GOD. And no marvell, for it is no leſſe then Idolatry in Gods account, *Col.* 3. 5. Yea, and there is a very direct and expreſſe enmitie between God and every ſuch perſon, *Iam.* 4. 4. *Know ye not, that the amitie of the world, is enmitie againſt God: ſo that whoſoever maketh himſelfe a friend of the world, the ſame is Gods enemie.* Now marke the woefull eſtate of Gods enemies; *Pſal.* 68. 21. *God will ſurely wound the head of his enemies, and the hairie ſcalpe of ſuch a one as walketh on ſtill in his treſpaſſes.* This is another fearefull and intolerable miſchiefe.

3. *Miſchiefe* Depriveth us of Gods love to us.

Fourthly, This inordinate thought-taking for outward things, doth often keepe many from entering upon the profeſſion of Religion, and embracing of Chriſtianitie. Many could be content to embrace *Chriſt*, if it were not for the world. This hindereth many from becomming the Diſciples of

4. *Miſchiefe* Keepeth many from entring upon the profeſſion of Religion.

Chriſt, becauſe they cannot finde in their hearts to forſake all for his ſake. See an experiment of this in that young man in the Goſpel, *Mat.* 19. 16. He had a moneths minde to become one of our Saviours Diſciples: ſee how ſweetly and lovingly he ſpeaketh to our Saviour, *Good Maſter, what good thing ſhall I doe, that I may have eternall life? If thou wilt enter into life, keepe the Commandements:* as if he had ſayd, come on thy wayes, I will ſet thee a taske: but when he had told him the upſhot of all, *Ver.* 21. *If thou wilt be perfect, Goe, and ſell all that thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come follow me: Ver.* 22 *When he heard this ſaying, he went away ſorrowfull, for he was endued with great poſſeſſions.* Yea, and (it ſeemeth) he did not ſo much poſſeſſe, as he was poſſeſſed of them: he loved the treaſures of the earth too well, to forſake them for the treaſures of heaven. Now mark what our Saviour inferreth hereupon to his Diſciples, *Ver.* 23. *Verely, I ſay unto you, that a rich man ſhall hardly enter into the kingdome of God.* Inordinate love of riches doth keepe men from the profeſſion, much more from the practiſe of Religion. This is another miſchiefe.

5. *Miſchiefe* Maketh men fickle, and inconſtant in Religion.

Fifthly, Wee would never ſpend time in inordinate thought-taking how to get wealth, if we did conſider another ſpeciall inconvenience that ever commeth with it, and that is, that it maketh men fickle and inconſtant

inconſtant in their Religion. This will make a man plainly diſert, and utterly forſake *Chriſt*, and his cauſe, and leave him in the open fields. A covetous perſon will never ſtand to his colours: our Saviour himſelfe foretelleth, that ſome ſhould forſake him, *Ioh.* 16. 32. *Behold, the houre commeth,* &c. *when yee ſhall be ſcattered every man to his owne, and ſhall leave me alone: and yet I am not alone; for the Father is with me.* Yea, this you ſhall finde moſt certaine, that nothing will make a man ſooner doe this, then the inordinate love of this preſent world. This made *Demas* forſake his colours, and turne Apoſtata. The Apoſtle once kindely ſalutes the Church in his Name; but after cryeth out againſt him for Apoſtacie, 1 *Tim.* 4. 10. *Demas alſo hath forſaken us, having loved this preſent world.* So that if we would be conſtant in the ſervice of *Chriſt*, we muſt take heede of the world.

6. Miſchiefe Bringeth the wrath of God upon a mans poſteritie.

Sixthly and laſtly, This will bring the wrath of God upon a mans poſteritie. Many a man goeth to the devill himſelfe, to make his ſonne a rich man; and yet in ſpite of his heart, God maketh him a beggar, *He begetteth a ſonne, and there is nothing in his hand,* *Eccleſ.* 5. 14. So that he *coveteth an evill covetouſneſſe to his houſe*, *Heb.* 2. 9, 10. He thinketh his children ſhall fare better, and they ſpeed the worſe for his evill gotten goods: as appeareth by the examples of *Achan*, and *Ahab*; whoſe covetous ill gotten

wealth was the ruine of them, and of their poſteritie, *Joſu.* 7. 24. 1 *King.* 21. 29. This will helpe us againſt this ſinne, if this be rightly conſidered.

4. *Let. ſc.* Carnall feaſting.

Fourthly, Another great Let or impediment in this caſe, is exceſſive feaſting, or belly-cheare. True it is, that we are allowed the liberall, and comfortable uſe of Gods creatures, not onely for neceſſitie, but for delight; but yet we muſt even in this caſe beware of exceſſe. The Prophet cryeth out againſt unreaſonable, and unſeaſonable feaſtmungers, *Amos* 6.4. *That they ſtretched themſelves upon their couches, & did eat the Lambs out of the flocke, and the Calves out of the ſtall. Ver.* 6. *That drinke wine in Bowles,* &c. *but are not grieved for the afflictions of Ioſeph. Iſa.* 5. 11. *ver.* 12. *Woe to them that riſe up early to follow ſtrong drinke,* &c. *And the Tabret and the Pipe are in their feaſts; but they regard not the worke of the Lord, nor the operation of his hands.* Where we ſee, that time ſpent in inordinate and exceſſive feaſting, and time ſpent in Gods ſervice, cannot well ſtand together; it is a great Let and impediment in this caſe. This was one thing that made the rich man, that he could finde no time for Gods ſervice, nor for the good of his ſoule, *Luk.* 16. 19. Becauſe, as he was *cloathed with purple and fine linnen,* ſo he *fared deliciouſly every day,* ſayth the Text. Every day was a day of feaſting, and therefore there was no time left for the exerciſes of Religi-

on:

on: they feede the bodie, but ſtarve and pine the ſoule. Therefore we muſt have a care to ſpend leſſe time in feaſting, that we may ſpend more in the duties of Gods worſhip and ſervice. And to this end let us conſider theſe five Remedies.

Remedies. To conſider the great hurt that commeth by it.

1. *Miſchiefe* Abuſe of Gods creatures.

Firſt, Immoderate feaſting, is ſeldome, or never without the abuſe of Gods good creatures, and ſo we fight againſt God, and ſtrike him with thoſe bleſſings, which he hath graciouſly given us for our delight: yea, hereby we commit Idolatrie, in making our *belly our God, Phil.* 3. 19.

2. *Miſchiefe* A breeder of quarrells and unquietneſſe.

Secondly, Seldome without brabbles and quarrells, many times betweene perſons of neare relation one to another. See the fruit of that great feaſt made by *Ahaſhuerus*, that laſted ſo long; What was the event of it, but a woefull breach betweene him and his wife? *Heſt.* 1. 19.

3. *Miſchiefe* Make a man apt to deny God.

Thirdly, A man in that caſe is moſt apt to deny God. This made *Agur* pray againſt wealth and riches; *Give me not povertie, nor riches*, ſayth the Text, *Pro.* 30. 8. And then ſee the reaſon that he giveth for it, *Ver.* 9. *Leſt I be full, and deny thee, and ſay, Who is the Lord?* Thus full-fed *Pharoah* cryed out, *Exod.* 5. 3. *Who is the Lord, that I ſhould obey his voyce, to let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.* Exceſſive fulnes will make a man even to kick againſt God; *Jeſurun is waxed fat, and kicked*, ſayth the Text, *Deut* 32. 15. *Thou are covered with*

fatneſſe; Then he forſooke God that made him, and lightly eſteemed the rocke of his Salvation. Loe, the fruit of exceſſive fulneſſe. Yea, this was one of the ſinnes of *Sodome*, Idleneſſe, and fulneſſe of bread made them ſo intolerably filthy, that they fell to that uncleaneneſſe which was unnaturall, as the Prophet ſheweth, *Ezeck.* 16. 49.

4

4. *Miſchiefe* And alſo to forget God.

Fourthly, This exceſſive uſe, or rather abuſe of Gods creatures, are great meanes to make us forget God. True it is, that even then we have moſt cauſe to remember him with all love and thankfulneſſe: but ſuch is the corruption of our nature, that even then above all other times, wee are moſt apt to forget him; according to the admonition of the Lord himſelfe by *Moſes*, *Deut.* 8. 11, 12. *When thou haſt eaten and art full, then thou ſhalt bleſſe the Lord thy God, for the good Land that he hath given thee.* There is the right uſe of fulneſſe and plentie. But what followeth? *Ver.* 12. *Beware, that thou forget not the Lord thy God*: and *Ver.* 13, 14. *Leſt when thou haſt eaten and art full*, &c. *then thy heart be lifted up, and thou forget the Lord thy God*, &c. Here is a dangerous miſchiefe indeed: *Pſal.* 9. 17. *The wicked ſhall be turned into hell, and all that forget God. O conſider this yee that forget God*, and feaſt your ſelves without feare, *leaſt he teare you in pieces, and there be none to deliver you. When I fed them to the full, they then committed adulterie againſt me; and aſſembled themſelves by troopes*

troopes in the harlots houſes, Iere. 5. 7.

Fifthly, The more that wee have miſſpent our time in feaſting and carnall pleaſures, the more torment we are like to have hereafter. All ſuch immoderate carnall pleaſures end in torments, without repentance. What became of him that was cloathed in purple and fine Linnen, and fared deliciouſly every day? *Luk.* 16. 19. What is the next newes we heare of this Belly-god; this mirth-munger? *The rich man dyed, and was buried; and in hell he lifted up his eyes, being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome, ver.* 22. yea, and ſee there, what *Abraham* eſpecially objecteth againſt him, *Ver.* 25. *Sonne, Remember that thou in thy life time receiveſt thy good things,* &c. *therefore he is comforted, and thou art tormented.* See a direct teſtimony, concerning the woefull eſtate of ſuch, *Phil.* 3. 18, 19. *For many walke, of whom I told you often, and now tell you even weeping, that they are the enemies of the Croſſe of Chriſt; whoſe end is deſtruction:* Well, What are their courſes? *Whoſe God is their belly, Whoſe glorie is their ſhame, Who minde earthly things.* See here the end of exceſſive feaſting. And thus you ſee the fourth Impediment, and the Remedies againſt it.

5. *Miſchiefe* Increaſe our torments in hell, if we repent not.

Fift let or impediment, that keepeth men from ſpending time in Gods ſervice, is the inordinate purſuite, and exceſſive uſe of carnall pleaſures and delights, vaine mirth and merri-

5. *Let. ſc.* Carnall pleaſures, how hurtfull and dangerous.

merriment. This doth follow to be handled after the former, as being, for the moſt part, an inſeparable companion of it; *Exod.* 32. 6. *The people ſate downe to eat, and to drinke, and they roſe up to play.* So in *Iſaiahs* time, this was an adjunct of their feaſting, *Iſaiah* 5. 12. *The Harpe, and the Violl, the Tabret, and Pipe are in their feaſts,* (therefore they had no time to ſerve God) therefore it followeth, *But they regard not the worke of the Lord, &c.* certainely theſe vaine pleaſures, if eagerly followed, will doe us a great deale of hurt, in uſurping a great part of precious time, which was better ſpent in Gods ſervice. Recreations, if moderately uſed, are very uſefull and refreſhing, but if inordinate, they ſpoyle all. As it is fitly ſaid of fire and water, that they are very good ſervants, but evill Maſters: fire on the hearth is uſefull; but in the thatch of the houſe fatall and dangerous: ſo pleaſures and recreations are very convenient, if uſed moderately, but very hurtfull, if they be abuſed by exceſſe. Yea, even the moſt innocent and harmeleſſe pleaſures that can be, are very hurtfull, if followed immoderately; as the beſt wine maketh the ſharpeſt and the quickeſt Vinegar, *To bee lovers of pleaſures, more then of God,* 2 *Tim.* 3. 4. or to ſpend that time in pleaſures, which wee ſhould ſpend in *Gods* ſervice, will poyſon the moſt innocent and harmeleſſe pleaſures in the world.

Now

Now the Remedies that we muſt uſe againſt this great uſurper of precious time, are principally theſe.

Remedies.

1. Let us be ſure that the matters of our pleaſures and delights, be juſt and lawfull. To take pleaſure in ſinning againſt God, *It is a ſport for a foole to doe wickedly*, ſaith *Salomon Prov.* 10. 23. To take pleaſure in ſwearing, in exceſſive drinking, or making others drunke, or pernicious and uncivill jeſtings, this mirth is wholly earthly, ſenſuall, and deviliſh; this is like him, of whom *Salomon* in *Prov.* 26. 19, 20. *that caſteth firebrands, arrowes, and death,* and ſaith, *Am I not in ſport?* Here is wofull ſport. Bee ſure thy delights be lawfull and honeſt.

1. See that the matter of our pleaſures bee lawfull.

Secondly, Seaſonable. If never ſo lawfull, yet if they be followed unſeaſonably, they are deadly and dangerous. Bowleing, ſhooting, leaping, theſe are lawfull in themſelves; but theſe may be made unlawfull, if uſed unſeaſonably, that is, in time of divine Service, or Sermon on the Lords day; Here is Wine turned into Vinegar: or in time of any publike calamity, when Gods Church is in miſery. This was their fault in *Amos* his dayes, *They dranke wine in bowles,* &c. *but did not regard the affliction of Ioſeph, Amos* 6. 6. So *Iſaiah* 22. 12. *In that day did the Lord God of Hoſts call to weeping and mourning,* &c. *and behold, joy, and gladneſſe, ſlaying Oxen, and killing Sheepe,*

Remedy.

2. Seaſonable.

Sheepe, eating fleſh, and drinking wine. Theſe were things lawfull in themſelves, but unſeaſonable now, becauſe at this time God called for the contrary. This is the ſecond rule or Remedy.

Remedie. 3. Moderate, and not exceſſive.

Thirdly, Moderate and ſober, and not exceſſive, when wee are even too much bent upon pleaſures, and ſet our hearts upon them continually. Here was the Rich mans fault, that hee *fared deliciouſly every day*, *Luke* 16.19. when we love pleaſures more than God; when wee ſpend more time in carnall delights, then in the duties of Gods ſervice; nay, can finde no time to give over. Some ſpend day by day in pleaſures, like their reſolution, in *Iſa.* 56. 12. *Come ye* (ſay they) *I will fetch wine, and we will fill our ſelves with ſtrong drinke, and to morrow ſhall be as this day, and much more abundant.* This was exceſſive.

4. *Rule or Remedy. Meditat.*

Fourthly, And therefore the fourth and laſt Remedy conſiſteth in holy meditation, concerning the vanity, and danger of carnall delights, if followed immoderately. To withdraw our affections from them, conſider,

I To conſider the vanity of carnall pleaſures.

1. The vanity, and vacuity of theſe delights, and pleaſures; eſpecially, if wee ſeeme to place our happineſſe, and felicity, in the enjoyment of them; they cannot ſatisfie the minde of man, but the more he doteth upon them, the leſſe hee findeth in them. See what *Salomon* pronounceth of them

them all, when he had ſifted them to the bottome, *All is vanity, and vexation of ſpirit.* That which he ſaith of ſilver, is as true of pleaſures, He that loveth them (eſpecially too well) ſhal not be ſatisfied with them *Eccleſ.* 5. 10. See what the Holy Ghoſt pronounceth of all worldly things, and conſequently of carnall and worldly pleaſures, *Iſa.* 55. *Wherefore doe ye ſpend your money, for that which is not bread, and your labour for that which ſatisfieth not?* Theſe cannot ſatisfie, nor bring any true content with them. But as in caſe of a burning fever, the poore thirſty creature, cryeth out for a cup of cold water, but the cup is ſcarce gone from his mouth, when he cryeth out for more, as being more enflamed, and farre more thirſtie then before: ſo it is with theſe carnall pleaſures, they doe bewitch us ſo, that the more wee enjoy them, the more we dote upon them, Let us ſtay and moderate our ſelves this way, with this conſideration, He that thinketh to ſatisfie himſelfe with carnall delights, may as well take in hand to fill a ſive with water, which would bee an endleſſe labour.

Medit. 2. Fickle and uncertaine.

Secondly, If they could ſatisfie, (which they cannot doe) yet dote not upon them, becauſe they are ſo fickle, uncertaine, and momentany. Alas! they are but for a ſeaſon, they *betake them to their wings* (like riches) *and flye away as an Eagle towards Hea-*

Heaven: they are of a fading nature, and a periſhing condition: they endure but for a ſeaſon; That made wiſe *Moſes* care little for them, and ſo lightly to eſteeme them, preferring the afflictions of Gods people before them, *Heb.* 11. 25. *Chooſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſinne for a ſeaſon.*

Medit. 3. Hurtfull & dangerous.

Thirdly, Conſider how hurtefull, and dangerous. Carnall mirth doth ever end in heavineſſe, and bitterneſſe. *Woe unto you that laugh now*, ſaith our Saviour, *for yee ſhall wayle and weepe, Luke* 6. 25. (*i. e.*) Hearken to this yee merry blades, that ſpend all your dayes in mirth, and jollity, you will have one day the heavieſt hearts of any people under heaven; in the meane time it ſtealeth away the heart. Like as continuall whetting ſpendeth time, and ſpoyleth the ſithe: ſo exceſſive ſporting ſpoyleth the minde, indiſpoſeth to good, and maketh a man even a prey to his luſts and to Sathan; yea, and we may aſſure our ſelves, that it will be bitterneſſe in the later end, for it is ſure to end in heavineſſe, either of godly ſorrow, (if we doe repent) or of deſperate grieſe and ſorrow in hell, *leſt thou mourne at laſt*, ſaith *Salomon, Prov.* 5. 11. *when thy fleſh and body are conſumed, &c.* So *Iob* 21. 13. *They ſpend their dayes in wealth*, or in mirth, ſaith the margent, *And in a moment goe downe to hell*, A feareſull end, a wofull concluſion.

Sixth

Sixth chiefe Let or impediment is vaine ſpeeches; which the Apoſtle fitly calleth tatling, and ſpeaketh of it, as a fault ſomewhat worſe than idleneſſe, and a thing moſt incident unto Women, 1 *Tim.* 5. 13. *And not only idle, but tatlers alſo, and buſie bodies*; which is the babling out of vaine, and frothie ſpeeches, the proſecuting of an idle tale, which hath neither head, nor foote. This is a very great conſumer of much precious time, and a great impediment.

6
Vaine ſpeeches.
6. *Let.*

The Remedies whereof conſiſt, partly in { Meditation. / Practice.

Remedies.

1. Conſider that God Almighty is a moſt curious obſerver, and an exact eare-witneſſe of all our ſpeeches. We cannot ſo much as whiſper a thing, even ſecretly, but the Lord taketh notice of it. See an excellent ſpeech of *David*, for this purpoſe, *Pſalme* 139. 3, 4. *Thou art acquainted with all my wayes; for there is not a word in my tongue, but loe, ô Lord, thou knoweſt it altogether.* Had we not need to take heed what we ſpeake, as well as what we doe, for the Lord hearkeneth, and lendeth a liſtning eare to all our ſpeeches, whether they bee right or wrong, *Ier.* 8. 6. *I hearkened, and heard, but they ſpake not aright, no man repented him ſelfe of his owne wickedneſſe, ſaying, What have I done?*

Meditat. 1.
1
That God doth curiouſly obſerve our ſpeeches.

That as God heareth, ſo he will call us to a ſtrict account for our very ſpeeches: for God

Metitat. 2.
2
God will call us to a ſtrict account for them.

God will not only bring every worke, but alſo every idle word into judgment; *Mat.* 12. 36. *But I ſay unto you, that every idle word that men ſhall ſpeake, they ſhall give an account thereof at the day of judgement. For by thy words thou ſhalt bee juſtified, and by thy words thou ſhalt be condemned.*

2. *Remedy.* Conſiſting in practiſe. Keepe thy mouth and tongue with all diligence.

Secondly, Keepe not only thy heart, but alſo thy mouth and tongue with all diligence. This was *Davids* practiſe, *Pſal.* 39. 1. *I ſaid I will take heed unto my wayes, that I ſinne not with my tongue. I will keepe my mouth with a bridle.* And eſpecially looke well to the heart, and keepe that cleane and ſure, becauſe *out of the abundance of the heart, the mouth ſpeaketh*, ſaith our bleſſed Saviour, *Matth.* 12.34.

7. *Let.* Is vaine thoughts.

Seventhly, and laſtly, Vaine thoughts and cogitations, which keepe holy meditations out of the heart, and diſpoſe to vanitie. *I hate vaine thoughts*, ſaith *David*, *Pſalme* 119.118. There is both the diſeaſe, and the remedy. This the Lord cryeth out againſt, in *Ierem.* 14. 4. *Waſh thy heart from wickedneſſe, O Ieruſalem: How long ſhall thy vaine thoughts lodge within thee?* The Remedie againſt this laſt impediment, is to make conſcience of our thoughts, and examine them dayly, and that upon a twofold conſideration.

Remedies.

1 Conſiſting in meditation. 1. God ſearcheth the heart, & ſeeth our thoughts.

1. Becauſe God is a ſearcher, and diſcerner of the very thoughts, and intents of the heart: *He ſearcheth the heart, and reines,*

Pſal.

*Psal.*7.9. Yea, *he understandeth the thoughts a farre off*, or long before, *Psalme* 139. 2. The Lord knew what thoughts the *Israelites* would thinke in the land of *Canaan*, before ever they came there, *Deut.* 31. 21.

2. Because the Lord will bring not only our workes, but every secret thing (our very thoughts) into judgement, *Eccles.* 12. 14) So that we had need to pray, that even *the thoughts of our hearts may be forgiven us*, *Acts* 8. 22. and thus you see now the fifth meanes, or direction, how to spend much time in Gods service, *&c.* by thus redeeming the time as you have heard.

2 God will bring our very thoughts into judgment

CHAP. XII.

Containing the third and last Duty, which we are to performe &c. in regard of others, &c.

THirdly and lastly, Seeing time spent in GODS service is absolutely and incomporably the best spent time, This serveth to exhort us, not only to preach, but also to doe our best to perswade, and prevaile with others, and to presse them earnestly to spend much time in Gods service. It is the disposition of a religious heart, that such an one is not content to serve God himselfe, but

3. *Dutie.* Not only to spend much time in Gods service our selves, but also to doe our best, to prevaile with others to doe so.

earneſtly deſireth, and carefully endeavoureth, to draw others thereunto. This hath ever beene the diſpoſition and the practiſe of Gods people, *Pſalm.* 122.1. *I was glad, when they ſaid unto mee, let us goe to the houſe of the Lord.* Where we ſee, that in thoſe dayes, ſuch as were truely religious, were not content to ſerve God themſelves, but were ready to exhort and perſwade others thereunto. 2. That *David* was marveilous glad, and very ready to accept of the motion. This was foretold to bee the diſpoſition of godly perſons under the time of the Goſpell, *Iſa.* 2. 2, 3. *Mich.* 4. 1, 2. *It ſhall come to paſſe in the laſt dayes, that the mountaine of the Lord ſhall be eſtabliſhed in the top of the mountaines,* &c. *and all Nations ſhall flow unto it.* Well, What is, or ſhall be, the diſpoſition of godly perſons in thoſe times? *And many people ſhall goe up, and ſay, come ye, let us goe up to the mountaine of the Lord, to the houſe of the God of Iacob; and he will teach us of his wayes, and wee will walke in his paths,* &c. The like was foretold, *Zach.* 8.21. *The inhabitants of one Citie, ſhall goe to another, ſaying, let us goe ſpeedily to pray before the Lord, and to ſeeke the Lord of Hoſts; I will goe alſo.* Where we ſee,

1. That godly people are not content to ſerve God themſelves, but are carefull to exhort and perſwade others thereunto.

2. That they were ready to doe this ſpeedily.

3. That

It hath bin the practiſe of Gods people to doe ſo.

3. That he that made the motion, was himſelfe ready to goe before them, by his own good example, *I will goe alſo:* an excellent patterne for our imitation; that we ſhould exhort others to make all poſſible ſpeed to ſerve God. And 2. That ſuch as make ſuch religious motions, muſt be fearefull to goe before them, by their owne good examples. Now as it was foretold that it ſhould be ſo in the later dayes; ſo give me leave to ſhew by examples, that it was ſo. Now for examples I might produce many, I will inſtance but only in two: one man, and one woman: that I may perſwade both men and women, to imitate and follow ſuch rare, and holy examples. Holy *Barnabas*, ſee what the Spirit of God ſaith of him: *Acts* 11. 23, 24. (when he came to *Antioch*) ſc. *That when he had ſeene the grace of God among them, he was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord: for hee was a good man, and full of the Holy Ghoſt, &c.* Wherein we may ſee; 1. That he that is truly religious, is not content to ſerve God himſelfe, but rejoyceth greatly in the religious forwardneſſe of others, and is ready to exhort, and encourage others to conſtancy, and perſeverance therein. 2. That hee is a good man, and full of the Holy Ghoſt that is of that holy diſpoſition.

2. The other example is that of the Woman of *Samaria*, *Iohn* 4. 28. who ha-

ving met with our bleſſed Saviour, and being by him effectually wrought upon, and truly converted unto God, ſhe runneth into the City to tell her neighbours, ſaying, *Come, ſee a Man that hath told me all that ever I did; Is not he the Chriſt?* where we ſee, that ſhe was not content to enjoy this ſpeciall favour her ſelfe, but ſhe earneſtly deſireth, and carefully endeavoureth to be an inſtrument and meanes to prevaile with others, and to bring them to God. Let no man ſay, What need I trouble my ſelfe with others? Is it not enough for me to be religious, and ſerve God daily, and truly my ſelfe, unleſſe I be forward to exhorte others? For he that hath true grace, cannot but bee ready to doe all good offices to haſten, and to helpe forward the ſalvation of others. Goodneſſe is even a ſpreader of it ſelfe. True grace maketh a man to reſolve, like thoſe Lepers, whereof we reade 2 *Kings* 7. 9, 10. When they had filled, and ſatisfied their hungry ſtomackes, and caryed ſilver, and gold, and hidden it for their uſe, ſee then what they ſay with themſelves. *Then they ſaid one to another, We doe not well, this day is a day of good tydings, and we hold our peace. Now therefore come, and let us tell the Kings houſehold.* Where wee ſee, that though their charity began at home, yet it did not end there, but expreſſed it ſelfe for the reliefe and the benefit of others. He that hath once taſted of the ſweetneſſe of

God

Gods gracious favour, cannot but earneſtly invite others. See an experiment of this in one that had the leaſt leaſure to ſhew it, that is the thiefe on the Croſſe, *Luke* 23. 40. *Feareſt thou not God, ſeeing thou art in the ſame condemnation?* 41. *And wee indeed juſtly, &c. but this man hath done nothing amiſſe.* See how many ſignes of true grace he hath manifeſted!

1. He confeſſed his owne guiltineſſe, and the juſtice of God.

2. Vindicated the innocency of *Chriſt.*

3. Was affected with the judgement, and brought to feare God.

4. Earneſtly deſired to worke upon his fellow ſervant, *Doeſt thou not feare God,* &c. (*i. e.*) ô feare God, conſider what a woſull eſtate thou art plunged into.

Reaſons or Motives.

Reaſons, or Motives io perſwade us hereunto, are foure.

1. In regard of God.

2. In regard of our ſelves.

3. In regard of others.

4. In regard of the excelleney of Gods Ordinances.

1. In regard of God, becauſe the Lord is much honoured, and his Name is highly magnified; and therefore hereby we ſhall ſhew our zeale for Gods glory, and our love unto his Majeſty. Gods glory in all things ſhould be reſpected in the firſt place; *Whether ye eate, or drinke, or whatſoever ye doe, doe all to the glory of God,* ſaith the

1 In regard of God: becauſe hereby we ſhall ſhew our zeale to his glory, which is hereby advanced.

Apoſtle, 1 *Cor.* 10. 31. Now ſurely the more people, and the greater the company is, that joyne together in the duties of Gods ſervice, the more glory muſt needs hereby redound to God: for the enlarging of *Chriſts* kingdome, is a chiefe meanes of advancing Gods glory. This our Saviour teacheth, in the very mould, and courſe of the Lords Prayer: it appeareth in the very order of the petitions. 1. *Hallowed be thy Name:* to ſhew, that in all things, in the firſt place, Gods glory muſt be reſpected; 2. *Thy kingdome come:* there is the chiefe meanes, to ſhew that the comming of Gods kingdome is one chiefe meanes for the hallowing of his Name; and the enlarging of *Chriſt's* kingdome is a chiefe meanes for the advancing of Gods glory, *Matth.* 6. 10, 11. certainely much glory muſt needs hereby redound to God, when we are not content only to ſerve God our ſelves, but alſo exhort, and excite, and ſtirre up others hereunto.

2. *Motive* In regard of our ſelves, becauſe 1. This is a good Teſtimony that we our ſelves are religious.

Secondly, There is another Motive to perſwade us, which is drawne from our ſelves: Hereby we ſhall manifeſt the work of grace wrought in our own hearts. This is a good teſtimony that we are truely religious indeed, when wee are not content to ſerve God our ſelves, but are ready to provoke, and ſtirre up others hereunto: for goodneſſe is a ſpreader of it ſelfe, it is ready to diſperſe and communicate it ſelfe for the good

good of others. Yee heard what the Holy Ghoſt ſaid of *Barnabas*, *Acts*, 11. 23. *That he exhorted them all, that with purpoſe of heart they would cleave to the Lord*, *ver.* 24. *for he was a good man, and full of the Holy Ghoſt*. A good man, and one that is full of the Holy Ghoſt, is, and will be ready to excite, and ſtirre up others unto that which is good: *When thou art converted, ſtrengthen thy brethren*, ſaid our Saviour, *Luk.* 22.32. He that is truly converted himſelfe, will be ready to be a meanes to convert, and turne others to God. See it in *David*, *Pſalme* 51. 13. *Then ſhall I teach thy wayes to the wicked, and ſinners ſhall be converted unto thee*. Where there is abundance of grace in the heart, it will manifeſt it ſelfe in our gracious ſpeeches, and holy communication, *Pſal.* 37. 30, 31. *The mouth of the righteous ſpeaketh wiſedome, his tongue will bee talking of judgement, the Law of his God is in his heart*, &c. *for out of the abundance of the heart, the mouth ſpeaketh*, ſaith our Saviour, *Matth.* 12. 34. *I have hid thy Word in my heart*, ſaith *David*, *Pſalme* 119.11. See the fruit of this *Pſalm.* 95. 6. *O come let us worſhip, and fall downe, and kneele before the Lord our maker, &c.* True grace maketh a man ready to doe good offices for others, eſpecially, to perſwade them to ſerve God, and be religious.

Thirdly, In regard of others; For hereby we ſhall beſt manifeſt our love and reſpect

3. *Motive.* In regard of others:

hereby we ſhall manifeſt our love, & diſcharge our dutie to others.

This hath beene the practiſe of Gods people.

ſpect to others; yea, we doe not know, how much good we may doe them this way; for by this, we may come to *ſave a ſoule from death, and cover a multitude of ſinnes, Iam.* 5. 20. Hereby we may come to be acquainted with the wayes of God, our ſelves and others whom we perſwade, may be hereby converted to walke in his pathes; for *Pſal.* 19. 7. *The Law of the Lord is perfect, converting the ſoule,* &c. See how confidently *David* aſſureth himſelfe of the converſion of others, upon his beſt endeavour to teach them Gods wayes, *Pſal.* 51. 13. *Then ſhall I teach thy wayes to the wicked, and ſinners ſhall be converted unto thee.* How much more, if we come to the houſe and Ordinances of God, and bring others with us? This argument Gods people have uſed, to perſwade others to goe with them to Gods houſe. *Come, let us goe up to the mountaine of the Lord, for he will teach us of his wayes, and we will walke in his pathes, Iſa.* 2. 2, 3. This is the way to bring others to the true feare of GOD, as well as our ſelves, if we can perſwade them to accompany us, in the conſtant and frequent uſe of Gods Ordinances. Obſerve an excellent place to this purpoſe, *Deut.* 31. 11, 12. *When all Iſrael is come to appeare before the Lord, in the place that he ſhall chooſe, thou ſhalt reade this Law before all Iſrael in their hearing. Gather the people together, men, women, and children, and the ſtranger that is within thy gates.* Why ſo? What good will they

they get this? *That they may heare, and that they may learne, and feare the Lord your God, to doe all the words of this Law.* Where we ſee, that the houſe, or place of Gods worſhip and ſervice muſt be conſtantly frequented; and that it is not enough for us to come thither our ſelves, but we muſt alſo bring our whole families, men, women, and children; yea, the very ſtranger that doth but occaſionally come unto us; we muſt bring all to Gods Ordinances. And laſtly, that hereby we are likely to be inſtruments of working the feare of God in the hearts of thoſe whom we bring; and ſo to bring them to obedience. Let no man ſay, What neede we trouble our ſelves with others? Is it not enough, for every man to looke to himſelfe, and to have a care that he ſpend time himſelfe in Gods ſervice, though he doe not meddle with others? For though Chriſtian charitie begin at home, yet it doth not end there; but he that is truely carefull to ſerve God himſelfe, will be readie to exhort and admoniſh others, eſpecially thoſe of his familie, and ſuch as are committed to his charge. And if any thinke much at this, yet let him know that it is no more then his dutie; *Heb.* 3. 13. *But exhort one another dayly, while it is called to day.* Nay, no man can have any good aſſurance, that he draweth nigh to God with a true heart himſelfe, if he doe not doe his beſt endeavour, to excite and ſtirre up others to doe ſo too. See an excellent

cellent paſſage to this purpoſe, *Heb.* 10. 22. 24. &c. *Let us draw neare With a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with cleane water,* &c. But how ſhall we come to be aſſured that we doe ſo? That you ſhall ſee, *Ver.* 24. *Let us conſider one another, to provoke unto love and unto good workes,* &c. Yea, but what good worke are we principally to bring others unto? Surely, to frequent the Church aſſemblies, *v.* 25. *Not forſaking the aſſembling of our ſelves together, as the manner of ſome is.* So that you ſee, we have great warrant for this. Yea, we muſt needs doe it, neceſſitie is layd upon us, and woe be unto us if we doe it not. It is the voyce of a *Cain*, *Am I my Brothers keeper? Gen.* 4. Art thou not bound to *love thy neighbour as thy ſelfe?* But I will tell thee, that thou doeſt not love, but hate him in thy heart, if thou ſuffer him to goe on in any ſinfull way, and doe not doe thy beſt endeavour to convert him. See an evident place for this purpoſe, in *Levit.* 19. 17. *Thou ſhalt not hate thy brother in thy heart.* Yea, it is the ſecond maine dutie of the Law, *Thou ſhalt love thy neighbour as thy ſelfe.* But it may be thou art readie to ſay, Alas! I doe not hate him, but wiſh him well, and love him as my ſelfe; I doe not trouble him, nor make nor meddle with him, &c. Nay, but this is not enough, thou mayeſt hate him in thy heart, notwithſtanding all this, if thou

Elſe we hate our brother in our heart.

thou goe no farther, and therefore ſee what followeth ; *Thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſinne upon him ; elſe thou doeſt but hate him in thy heart.* So that if we ſee our brother neglect the Church aſſembles, or heare him ſweare, and blaſpheme the Name of God, or live in any other ſinne, and doe not plainely rebuke him, thou doeſt not love thy brother, but hate him in thy heart, and art a murtherer in Gods account. Hereby we teſtifie the truth of our love towards them ; eſpecially, thy familie, and thoſe that are committed to thy charge ; thou doeſt not love them truely, but hate them in thy heart, if thou neglect the good of their ſoules. See the concurrent practiſe of ſuch as have beene once truely converted themſelves, that their families have beene ſcone wrought on, even immediately after. *Act.* 16. 34. It is ſayd of the converted Iayler, that *he beleeved in God, with all his houſe.* And the like is ſayd of others. This was *Abrahams* care, to inſtruct and reforme his familie, *Gen.* 18. 19. *I know Abraham, that he will command his children & ſervants to keepe the way of the Lord, to doe judgement and juſtice* ; (*i. e.*) I know *Abraham* will not be content to ſerve God himſelfe alone, but he will have a ſpeciall care to ſee that his houſhold doe ſo, as well as he. Yea, this was the reſolution, and godly pietie of holy *Ioſhua*, *Chap.* 24. 14, 15. Having reckoned up the ſingular varietie of Gods mercies towards them,

The Iayler. Acts 16.

Abraham.

Ioſhua.

them, he endeavoureth hereupon to perſwade all the people of God unto a religious obedience, ſaying, *Ver.* 14. *Now therefore, feare the Lord, and ſerve him in uprightneſſe and truth.* But then ſee, *ver.* 15. if he could not prevaile with all the reſt, yet he would be ſure to prevaile with his owne familie; he durſt undertake for them; *As for me, I, and my houſe will ſerve the Lord.* No man can have aſſurance that he is truely converted to God himſelfe, if he doe not put away iniquitie from his Tabernacle: See, *Iob* 22. 23. *If thou returne to the Almightie, thou ſhalt be built up; thou ſhalt put away iniquitie from thy tabernacles.* Oh how this would qnicken our deſire and endeavour to reforme our familie; if this was layd to heart, and rightly conſidered; this would make a man reſolve with *David*, not to keepe ſuch ſervants in his familie, as are prophane, and irreligious; *Pſal.* 101. 4. *A froward heart ſhall depart from me, I will not know a wicked perſon: Ver.* 7. *He that worketh deceit ſhall not dwell in my houſe; and he that telleth lies, ſhall not tarry in my ſight.* O therefore let us have a care, not onely to ſerve God our ſelves, but let us doe our beſt to perſwade others; eſpecially, let us have a care to reforme our families, and put away iniquitie from our Tabernacle; this is the way to bring the bleſſing of God both upon our ſelves, and upon our families. The power of Religion, where it once cometh, doth

None but ſuch can be truely aſſured of their owne converſion.

This is the way to bring Gods bleſſing upon our families.

doth ever leave a bleſſing behinde it. As the Arke of God brought a bleſſing with it to the houſe of *Obed Edom*, 2 *Sam.* 6. 11. Yea, if there be but one perſon in a familie that truely feareth God, the whole familie and houſhold ſhall fare the better for their ſakes. Thus God bleſſed *Labans* houſe for *Jacobs* ſake, as *Laban* himſelfe confeſſed, and therefore was lothe to part with him, *Gen.* 30. 27. *I pray thee tarry*, ſayth he, *for I have learned by experience, that the Lord hath bleſſed me for thy ſake.* And ſo the Lord bleſſed *Putiphar's* houſe for *Ioſeph's* ſake: that idolatrous family ſped a great deale the better for ſuch a ſervant; *The Lord bleſſed the Ægyptians houſe for Ioſeph's ſake*, ſayth the Text, *Gen.* 39. 5. But how much more, would it be a ſpeciall meanes to bring Gods bleſſing upon our houſes, and families, if all the whole familie would delight to ſpend time in GODS ſervice, and be religious? Doubtleſſe, the Lord would make good that gracious promiſe, *Pſal.* 84. 11. *That he will be Sunne and Shield unto them; that he would give grace and glory, and no good thing would he withhold from ſuch a familie*, &c. Thus you ſee ſtrong Motives and Arguments, to perſwade us, not onely to ſerve God our ſelves, but alſo to exhort and perſwade our families to doe the like. Here are the three firſt Motives.

CHAP.

CHAP. XIII.

Wherein the fourth Motive to the third and laſt Dutie is propounded, and proſecuted.

4. *Motive.* To perſwade us to endeavour to prevaile with others to ſpend time in Gods ſervice; ſc. The worth and excellency of the duties of Gods publike worſhip and ſervice.

FOurthly, The laſt Motive to perſwade us, not onely to ſerve GOD our ſelves, but alſo to perſwade others thereunto, is drawn from the conſideration of the worth and excellency of the exerciſes of Religion; eſpecially, the duties of his publike and ſolemne worſhip. How can any of us ſpend our time better, then in ſuch holy and excellent performances? It is even a little heaven upon earth to be ſo employed; there have we the Word faithfully read & preached, both the Old and New Teſtament; yea, there we have the Ordinance of Catechiſing, wherein we have milke for babes, as well as meate for ſtrong men. But as touching the worth and excellency of this Ordinance, I have already ſpoken, Chap. 9. But beſides the Miniſtery of the Word, we have, 1. the publike and ſolemne prayers, and Lyturgie of our Church, wherin all Gods people joyne together, as one man, in that ſolemne dutie and ſervice. 2. We have the ho-

ly

ly and bleſſed Sacraments, rightly, and duely adminiſtred, both Baptiſme, and the Supper of the Lord, which were both of them clearely inſtituted by *Chriſt* himſelfe, and are of profitable and excellent uſe for Gods people, that have occaſion to joyne together in the celebration and participation of them.

1. Publike prayers lawfull and excellent.

Firſt, For publike prayer in the Congregation, ſee how expreſly the Apoſtle requireth it, 1 *Tim.* 2. 1. *I exhort, that firſt of all, prayer, and ſupplication, and interceſſion, and giving of thankes, be made for all men, for Kings, and ſuch as are in authoritie.* Let no man deſpiſe the publike Lyturgie of our Church, and the prayers that are uſed there, as if God regarded not ſuch prayers as are read upon a booke; for certainly, the moſt godly, learned, and wiſeſt men, that I have heard, or read of, have approved of ſet forme of prayers: yea, one of the wiſeſt and ableſt (even of thoſe that have diſliked the Ceremonies of our Church) hath yet highly eſteemed of the prayers, which are appointeh to be read in our publike Lyturgie; yea, and doth profeſſe publikely, that in his opinion, no wiſe man will diſlike ſuch kinde of prayers, eyther becauſe they are read upon a booke, or for their length, or the multitude of them: yea, ye ſheweth plainely, that it hath beene the practice and cuſtome of the beſt Churches, to have bookes of publike prayers, and approveth of, and juſtifieth the practice

M. Sam. Hieron. Preface before *Helpe to Devotion.*

M. Hilderſham. on *Pſal* 51. *pag.* 810. 811. *Idem* on *Pſal.* 51. *page* 68.

practise of Gods Church in that regard; yea, see how highly that pious man hath approved of the Booke of prayers, appointed by Authoritie for the keeping of publike Fasts: concerning which this reverend Divine sayth thus, concerning the sayd Booke of prayers, That they are as ample, holy, effectuall, and fit for the present occasion, as ever were in any Lyturgie that he had seene. Having therefore cleared this in the first place, give me leave to shew you the worth and excellency of publike prayers in the Congregation, in some respect above any prayers that are made in secret in our Closets, or in private amongst our people in our families. See it in foure particulars.

Hildersham Fast. page 37.

I Illustration. In regard of the

I Companie that is present there,

2 The presence of Gods people.

First, In regard of the excellency of the company that is present there in a speciall manner: which I will manifest unto you in these three particulars.

First, The Church and people of GOD are present there, in a most speciall manner, and readie to joyne with us in these publike prayers. Now it must needs be an excellent thing, and very beneficiall unto us in this regard. This made *David* delight in the duties of Gods publike worship and service; yea, and cary his whole houshold (a multitude) with him to the House of God, because he was sure to meet with the Saints of God there, in whom, next under God himselfe, was all his delight; *Psal.* 42. 4. *Psal.* 16. 3. *My goodnesse, O Lord, extendeth not*

to

to thee, but to the Saints which are on the earth, and to the excellent, in whom is all my delight. This made him ſo glad when he was exhorted by any to goe to the houſe of God, *ſc.* in regard of the good company that he was ſure to finde there. *Pſal.* 122. 1. 4. *I was glad when they ſayd unto me, let us goe up to the houſe of the Lord.* Why ſo? That yee ſhall ſee, *ver.* 4. *Thither the Tribes goe up, the Tribes of the Lord,* &c. *to give thankes to the Name of the Lord:* and, *ver.* 8. *For my brebren and companions ſake, I will now ſay, peace be within thee.* Loe, this is one ſtrong Motive that ſhould perſwade us, not onely duely to frequent the houſe of God our ſelves, but to exhort and ſtirre up others to joyne with us therein, *ſc.* becauſe of the people of GOD, that are there preſent in a ſpeciall manner.

2 The Angels are preſent there.

Secondly, Not onely Gods people are there preſent, but alſo the holy Angells of God are preſent in our Church aſſemblies. As *they are at all times ſent forth for the good of them that ſhall be heires of Salvation, Heb.* 1. 14. ſo eſpecially then, when we are the moſt ſeriouſly imployed in the duties of Gods publike worſhip and ſervice; they then *pitch their tents about us, to defend us, Pſal.* 34. 7. *and keepe us in all our wayes*; much more when we walke in the wayes of God, they are then preſent with us in a moſt ſpeciall manner. This the Apoſtle intimateth, in that direction which he giveth to women, 1 *Cor.* 11. 10. *For this cauſe ought the Woman*

to have power on her head, (that is, to have her head covered, in token of ſubjection) *becauſe of the Angells,* (*i. e.*) The Angells are in a moſt ſpeciall manner preſent in our Church aſſemblies, and will diſlike ſuch diſorders. Yea, this was alſo figured to Gods people in *Salomons* time, and hence it was, that the walls of *Salomons* Temple were full of *Cherubims* round about, 1 *King.* 6. 29. to intimate unto Gods people, that the holy Angells of God were in a ſpeciall manner preſent in the Church aſſemblies. This ſhould perſwade us to make great account of the publike prayers in the Congregation.

Chryſoſtom & Pareus in locum. Hilderſha. on Iohn 4. page 117.

3 Not onely the Saints and Angels, but alſo the Lord himſelfe is there preſent.

Thirdly, Not onely the Saints and Angells, but alſo the Lord himſelfe is in a moſt ſpeciall manner preſent, at our publike prayers in the Congregation: *Loe, I am with you alwayes, to the end of the world,* ſayth our Saviour, *Mat.* 18. 20. Eſpecially, at publike prayers; for of ſuch kinde of aſſemblies our bleſſed Saviour ſpeaketh, *Mat.* 18. 20. *Where two or three are gathered together in my name, there am I in the middeſt of them.* Oh how this ſhould perſwade us, not onely to ſpend time in Gods ſervice our ſelves, but alſo exhort others to doe ſo too, in regard of the excellent company that we are there ſure to meete withall, the holy Saints, and the Angels of God; yea, and the Lord himſelfe.

2. *Illuſtrat.* Such prayers are uſually moſt powerfull and prevalent.

Secondly, Becauſe publike prayers, that are preſented to God in the Congregation, are uſually moſt prevalent, and powerfull,

and

and likely to prevaile with God, eyther for the obtaining of ſome ſpeciall bleſſing that we want, or preventing, or removing ſome heavie judgement, eyther felt, or feared; for *the Lord loveth the gates of Zion, more then all the dwellings of Iacob, Pſal.* 87. 2. Such prayers do uſually finde ſpeciall acceptance with him. See what a promiſe our Saviour hath made to ſuch prayers, *Mat.* 18. 19. *Againe, I ſay unto you, if two of you* (much more, if two hundred) *ſhall agree on earth, as touching any thing that they ſhall aske, it ſhall be done for them, of my Father which is in heaven. For there the Lord commandeth his bleſſing, and life for evermore,* ſayth the Text, *Pſal.* 133. 3. Yea, the Lord himſelfe directeth to theſe publike and ſolemne prayers, as thoſe that of all others are the moſt effectuall to prevaile with God; as appeareth in *Joell* 2. when he foretelleth a judgement future; ſee what the Lord preſcribeth, as the meanes to prevent it, *V.* 15. *Blow the Trumpet in Zion, ſanctifie a Faſt, call a ſolemne aſſembly*; *V.* 16. *Gather the people, ſanctifie the Congregation, aſſemble the Elders, yea, gather the children, yea, the bride and bridegroome, the Prieſts and Miniſters of the Lord,* all muſt beſtirre themſelves, with faſting, and weeping, and praying; and then ſee the event promiſed, *V.* 18. *Then will the Lord be jealous for his Land, and pitie his people, Ver.* 19. The like promiſe we have, 2 *Chron.* 7. 13, 14. *If the people that are called by my Name, ſhall hum-*

ble themſelves, and pray, and ſeeke my face, &c. So that in the opinion of God himſelfe, ſuch prayers are excellent, becauſe moſt effectuall and prevalent with God in time of danger. Yea, this was the opinion of our bleſſed Saviour, and therefore it was that he frequented the *Jewiſh* Synagogues, the places appoynted for publike prayer, though he was the moſt excellently furniſhed with the ſpirit of prayer, of any that ever were; yea, and thoſe Synagogues had great corruptions in them: which ſheweth how highly he eſteemed of publike prayers, which were ſolemnely made to God in the Congregation. This alſo appeareth by experience. See what wonderfull ſucceſſe the *Ninivites* had, in proclaiming publike faſting and prayer; *Ionah* 8. 10. *When God ſaw their Workes* (how publikely & ſolemnly they went to worke) *he repented of the evill that he intended to doe unto them, and he did it not.* So ſee the ſucceſſe that *Iohoſophat* had by this meanes, even at a dead lift, 2 *Chron.* 20. 3. 13. Concerning which the Storie ſetteth out three things in that caſe, as the moſt remarkeable. 1. The danger they were in, their enemies being many in number, were readie even ſuddenly to ſet upon them, *ver.* 1, 2. 2. The courſe that they tooke, to prevent the danger, *v.* 3. *He proclaimed a faſt, and ſet himſelfe to ſeeke the Lord*: yea, ſee how ſolemnly they went to worke; *Ver.* 4. *Judah gathered themſelves together to aske helpe of the Lord, even out of*

all

all the Cities of Iudah they came to ſeeke the Lord: and *ver.* 13. *And all Iudah ſtood before the Lord, with their little ones, their wives, and their children, there was none left out.* Then thirdly, See the ſtrange and admirable ſucceſſe that followed hereupon, *ver.* 22, 23, 24. &c. They had the victorie, without ſo much as ſtriking of a ſtroke, the enemies deſtroyed one another, and the *Iewes* had nothing to doe, but onely to divide the ſpoyle, and returne due prayſe and thankeſgiving to God, for ſo miraculous a deliverance. See here the power of joynt prayers, like a great flood, they beate downe all before them. And indeede, in all reaſon the prayers that are made by the publike vote of Gods people, muſt needs be the moſt effectuall; for if *the effectuall fervent prayer of one righteous man availe much, Iam.* 5. 17. much more of many: *Mat.* 7. 7. *Aske, and you ſhall have; ſeeke, and yee ſhall finde; and knocke, and it ſhall be opened.* If a whole Towne or Pariſh doe all joyne together, to aske a boone at ſome great mans hand, they are moſt likely to prevaile, rather then one man alone. 2. If many eyes do joyne in ſeeking a thing that is loſt, there is the more probabilitie to finde it; and if many joyne together, with joynt forces, to knocke at heaven gates; are they not the more likely to beate them open? O then the blockiſh folly of ſuch as regard not theſe publike prayers, that are made to God in the Church aſſemblies, but doe often abſent them-

themſelves, upon every light and triviall occaſion! Yea, and ſee the folly of thoſe that preferre their owne private prayers, before the publike prayers of the whole Church of God in the Congregation: but above all, the folly of thoſe is moſt palpable, that doe beſtow that time in private reading upon a booke, which they ſhould imploy in joyning with Gods people in publike and ſolemne prayers: if this be not to offer unto God the ſacrifice of fooles, I muſt needs confeſſe, I doe not know what is.

3. *Illuſtrat.* Such prayers redound moſt to Gods glorie.

Thirdly, The third thing wherein the worth of ſuch kinde of prayers appeareth, is in regard of the glory that hereby redoundeth to God. I know the Lord receiveth glory by the performance of holy duties in ſecret, and in our families, as well as in the Congregation: but as 1 *Cor.* 15. *There are degrees of glory, there is one glory of the Sun another of the Moone, & another of the ſtarres:* ſo in this caſe; 1. Secret duties in our Cloſets, that may be compared to the glory of the Starres. 2. Private duties in our families, that may be compared to the Moone-light. 3. Publike duties in the Congregation, that may be compared to the glorious light of the Sunne: So that the moſt glory doth hereby redound to God. Hence it is, that *David* had ſuch a ſpeciall reſpect to the duties of Gods publike worſhip and ſervice; as *Pſal.* 111:1. *I will praiſe thee, O Lord, with my whole heart, in the aſſembly of the upright, and in the Con-*

Congregation. So, *Pſal.* 116.18. *I will pay my vowes now in the preſence of all his people.* Why ſo? Surely, becauſe he knew that much glory did hereby redound to God. *Pſal.* 29.1,2. *Give unto the Lord glory and ſtrength; give unto the Lord the glory due unto his Name:* But how? It followeth; *Worſhip the Lord in the beautie of Holines.* By this meanes we give unto God the glory due unto his name.

Fourthly, In regard of the ſweetnes & comfort that hereby redoũdeth to Gods people: this is *a feaſt of fat things*; yea, hereby we *taſte that the Lord is gracious*, 1 *Pet.* 2.3. And it is unto Gods people *the very joy & rejoycing of the heart*; they are like unto them that keep holy day, as *David* expreſſeth it, *Pſ.* 42.4. *v.*

4. *Illuſtrat.* Moſt ſweet and comfortable.

CHAP. XIV.

Containing a Deſcription of the excellency of the Sacraments, of Baptiſme, and of the Lords Supper.

SEcondly, As the excellency of the publike prayers ſhould perſwade us, not onely to frequent the publike exerciſes of Religion our ſelves, but alſo move us, to exhort and perſwade others: ſo the excellency of the Sacraments, which are rightly and duely adminiſtred in our Church aſſemblies, ſhould alſo perſwade us hereunto. O the excellency of theſe ſeales of Righteouſneſſe, as the Apoſtle calleth them, *Rom.* 4. 11. See it in both

The excellency of the Sacraments.

the Sacraments of the new Teſtament. And

1. Baptiſme, the excellency of it.

First, For Baptiſme, Conſider the excellency of this Sacrament in it ſelfe, & the uſefulneſſe & benefit of it, in regard of our ſelves. It was the Lord *Jeſus* himſelfe that inſtituted & appointed this Sacrament. It was he that ſaid unto his Diſciples, *Mat.* 28.19. *Goe, and teach all Nations, and baptiſe them in the Name of the Father, and of the Sonne*, &c. and therefore in no caſe to be ſlighted or diſregarded. Let no man therfore deſpiſe this Sacrament, or ſcornfully turne their backs upon it, when it is adminiſtred in the Congregation, (as many doe, who eyther depart thence, or elſe employ that time in private reading, as if this Ordinance did nothing at all concerne them) for it was *Chriſt* himſelfe that inſtituted it, & therefore any contempt or indignity offered herein, muſt needs reach unto *Chriſt* himſelfe, as the abuſe of the Kings broad ſeale extendeth to his Majeſty.

1
It was inſtituted by Chriſt himſelfe.

2
The adminiſtration of it, is

2
Beneficiall to us.

1. *Benefit.*

Secondly, There is none of us but may receive much good by this Sacrament of Baptiſme (whenſoever it is adminiſtred) if the fault be not in our ſelves; for hereby we ſhall not onely teſtifie our due reſpect to Gods Ordinance, and conſequently to his owne Majeſtie: but beſides, hereby we ſhall be put in minde of our owne Baptiſme, and our participation in this bleſſed Sacrament, and of thoſe admirable benefits, which we then received, as, *ſc.* the remiſſion of our ſins, our ſpirituall new-birth and regnera-

1. Hereby we are put in minde of our owne Baptiſme, and the benefits which we then received.

tion,

tion, being borne of water and of the Holy Ghoſt, *Ioh.* 3.5. Yea, hereby we become the members of Chriſt, the children of *God*, and inheritours of the kingdome of heaven, as we have it in our Catechiſme. And how can we be put in minde of theſe benefits, without being in ſome meaſure ſtirred up unto praiſe and thankfulnes for the ſame, when we have ſuch a lively commemoration of our being ingrafted into the body of *Chriſt*, and of our originall ſins being waſhed away in the bloud of *Chriſt?* Now if any wonder, or thinke it ſtrange, how any ſuch benefits ſhould hereby be conveyed unto us; let him conſider, that Gods ordaining of any thing, doth make it effectuall to the end for which it is appointed, although in it ſelfe it ſeeme never ſo improbable, or wholly impoſſible: See 2 *Kings* 5. *Naaman* the *Syrian* comming to the Prophet to be cured of his leproſie, he ſendeth him to waſh ſeven times in *Iordan*, and he ſhould be cleanſed, this ſeemed a very incredible thing in the eyes of this great man, *goe waſh in Iordan*; here a likely courſe to cure a man of his leproſie: if waſhing in a river would have ſerved the turne, I need never to have come hither, for, ſaith he, *Are not Abanah, and Pharpar, rivers of Damaſcus better then all the waters of Iſrael?* &c. and ſo he began to goe his way in a rage, ſaith the Text, *verſe* 12. yea, and if ſome of his ſervants had not better

better conſidered of the matter, hee had gone backe againe as uncleane as he came; for, ſay they, *My father, if the Prophet had bidden thee doe ſome great matter, wouldeſt thou not have done it? How much more, when he ſaith unto thee: Waſh, and be cleane?* What hurt can it doe thee, if thou waſh in *Iordan?* Beſides, it may happily prevaile beyond all expectation. And ſee the ſequell, *ver.* 14. *He went downe, and dipped himſelfe ſeven times in Iordan, according to the ſaying of the Man of God, and his fleſh came againe, like unto the fleſh of a little childe, and hee was cleane.* So let no man ſay, What likely-hood, or probability is there, that the waſhing or beſprinkling the face of an Infant with baptiſme, ſhould bee the inſtrument of regeneration? Or that a bit of bread, and a ſmall ſup of wine, ſhould be of ſuch admirable efficacy, as to make us partakers of *Chriſt*, with all his merits? For certainely, the Ordinances of GOD make a thing admirably effectuall, above and beyond all imagination. What an admirable paſſage to this purpoſe is that which we have, *Numbers* 21. 9. Where being ſtung with fiery Serpents in the Wilderneſſe, God commandeth them, as a remedy, that they ſhould make a Serpent of braſſe, and ſet it upon a Pole. Now in the eye of carnall reaſon, this was an unlikely thing to doe any good at all; and yet the Text ſheweth how admirably effectuall it was,

was; ſo that he that could looke towards the braſen Serpent, was healed immediatly: and ſo whoſoever can look at *Chriſt*, with an eye of faith in his Ordinances, ſhal ſurely be healed. So that here is the firſt benefit that we may receive, and the ground of it.

2 *Benefit.* This may put us in mind of the vow wee made then to God.

Secondly, So often as we ſee this Ordinance of Baptiſme adminiſtred, ſo often we may be put in minde of our duty, and the ſolemne vow and promiſe that we made to God in that Sacrament, *&c.* that wee would forſake the Devill, and all his works, &c. and that we would believe in God, and keepe his Commandements, and ſo approve our ſelves to be *Chriſts* faithful ſervants and Souldiers unto our lives end. And is it not of ſingular uſe, to bee put in minde of our duty? And how can we chooſe but remember it, when we ſee and heare the like, nay the ſame vow and promiſe made to God, in the behalfe of another? This is another ſpeciall benefit.

3. *Benefit.* Hereby witneſſes in Baptiſme may bee put in minde, of that which they undertooke in the behalfe of others.

Thirdly, Hereby we may be put in mind of that which we undertake, as ſolemne Witneſſes in the behalfe of our God-children, or our children in *God*; that ſo we may put them in minde of what we promiſed for them, and ſee that they be vertuouſly brought up, and to this end call upon them to heare Sermons, *&c.* all which, all promiſe, but few performe. This will minde us of this duty.

4. *Benefit.*

Fourthly, and laſtly, Hereby we have a fit

An opportunity of performing a good office, in the behalfe of the Infant baptized.

fit opportunity of performing a good office, in reſpect of the preſent infant baptized, *ſc.* to pray unto God for it, that it may be made a lively member of *Chriſt*, a true child of God, and hereafter an inheritour of the kingdome of heaven. In which reſpect, it would be a good point of wiſedome in Parents, if they would provide (as much as may be) that their children may be baptized on the Sunday, or holy day, for ſolemne aſſembly of Gods people; that by this meanes their children may have the benefit of the joynt prayers of the whole Congregation.

2 Lords Supper. The excellency of it.

Secondly, The excellency of the other Sacrament of the Lords Supper, and the benefits which we receive thereby, is another ſtrong motive to perſwade us, not only to delight in the exerciſes of Gods publike worſhip and ſervice our ſelves, but alſo to exhort and ſtirre up others hereunto. For this bleſſed Sacrament doth fitly ſucceed and follow after the former: for firſt we live, and then we are nouriſhed. So that as the Sacrament of Baptiſme, is a Sacrament of initation, or implantation into *Chriſt:* So the other, is a Sacrament of our continuance, and growth in *Chriſt*. By the firſt, the life of grace is begun; and by the ſecond, continued, or preſerved in us. This alſo is an Ordinance of *Chriſt's* owne inſtituting: for the Apoſtle telleth us expreſly, that he *received it of the Lord Ieſus, who, the ſame night that he was betrayed tooke bread*, &c.

An Ordinance of Chriſt.

So

So that this bleſſed Sacrament is no leſſe excellent then the former, let us (as in the former) conſider what benefits wee may receive, ſo often as this Sacrament is celebrated among us, and received of us.

Beneficall to us.

Benefits.

1. Hereby the Lord *Ieſus Chriſt*, with all his precious and ſoule-ſaving merits, are graciouſly offered unto all, and beſtowed effectually upon the ſoules of all worthy receivers: a matter that is fitter to be admired, and faithfully believed, then curiouſly diſputed: for the manner of it, this is enough, for our ſatisfaction, to believe (according to the doctrine of our Church) that by the Bread and Wine in the Sacrament, is meant the very Body and Bloud of *Chriſt*, which are verily and indeed taken, and received of the faithfull in the Lords Supper. And for the proofe of this, we have the expreſſe words of our Saviour, *Take, eate, this is my Body*. So that herein *Chriſt Ieſus*, with all the merits of his Body and Bloud are offered unto us, and beſtowed really and effectually on all worthy receivers.

1 Hereby we doe receive Chriſt, with his merits.

2. By receiving of this Sacrament, we joyntly profeſſe our common intereſt in *Chriſt*, and our communion with him, and one with another: and hereupon this Sacrament is fitly called the communion, 1 *Cor.* 10. 16.

3. Hereby the promiſes of God, and the merits of *Chriſt* are ſealed up unto us: So that hereby we come to have both Gods

Hand

Hand Seale, to aſſure us of the pardon of our ſins, and of eternall happineſſe: in which reſpect the Sacraments are called the Seales of righteouſneſſe, *Rom.* 4.11.

4 Our corruptions are mortified, and the graces of Gods ſpirit increaſed.

Fourthly, Hereby our corruptions are mortified, and the graces of Gods Spirit greately augmented and confirmed in us. Theſe Ordinances, through the ſpeciall bleſſing of God, doe nouriſh and feede our ſoules unto life eternall. So that moſt true we ſhall finde that ſpeech of our Saviour, *Ioh.* 6. 55. *For my Fleſh is meate indeed, and my Bloud is drinke indeed.* Yea, *ver.* 51. *I am the living Bread which came downe from heaven; if any man eat of this bread, hee ſhall live for ever, and the bread which I will give, is my Fleſh, which I will give for the life of the world.* Only remember, that all this muſt bee underſtood of ſpirituall eating, as our Saviour Himſelfe, in the ſame place, giveth us expreſly to underſtand: for when his groſſe hearers made that carnall queſtion, ſaying, *How can this Man give us his fleſh to eate? verſe* 52. Our Saviour doth earneſtly confirme it ſtill, *ver.* 53. *Except ye eate the Fleſh of the Sonne of Man, and drinke his Bloud, you have no life in you, &c.* Yea, when many of the Diſciples were offended, and murmured at it, ſee how he giveth them ſatisfaction, *ver.* 63. *It is the Spirit that quickneth, the fleſh profiteth nothing; the words which I ſpeake unto you, they are Spirit, and they are life;* to ſhew,

that

that all this muſt be ſpiritually underſtood; for the foode is ſpirituall, and ſo of neceſſitie the eating and drinking muſt needs be. So that this is enough to perſwade us to value, and highly to eſteeme this Ordinance, becauſe therein *Chriſt Ieſus* is verily, and indeed taken and received, to the eternall benefit and comfort of all worthy receivers: an argument ſufficient, not only to perſwade us to take all opportunities of receiving this Sacrament our ſelves, but alſo to perſwade others hereunto, in regard of the great benefits that are here offered and exhibited, to the ſoules of all worthy receivers.

5. *Benefit.* The commemoration of the death of Chriſt, moſt lively repreſented unto us.

Fifthly, Hereby we have the commemoration of *Chriſts* death moſt lively and effectually repreſented unto us. So that we may in this caſe uſe the benefit of our eyes, to ſee the Bread broken, and the Wine powred out, to ſignifie the death of *Chriſt*, and the ſhedding of his Bloud; ſo that our hands do as it were *handle the Word of life, Chriſt*, as 1 *Iohn* 1. 1. The Word ſoundeth in our eare; but in the Sacrament, the ſame is moſt lively repreſented unto our eyes, *ſc.* the death of *Chriſt*: *So that as often as wee eate that bread, and drinke that cup, we ſhew the Lords death, till he come*, ſaith the Apoſtle, 1 *Cor.* 11. 26. Yea, and this is a ſpeciall end, for which this Sacrament was ordained at the firſt, *Doe this, in remembrance of me*, ſaith our Saviour, *Matth.* 26. Yea, the

the Sacraments are moſt lively repreſentations of the ſufferings of *Chriſt*, as if therein *Chriſt* was really againe crucified before our eyes, according to that ſpeech of the Apoſtle to the *Galathians*, chap. 3. 1. *O fooliſh Galatians, Who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Ieſus Chriſt was evidently ſet forth, even crucified amongſt you!* How was he crucified among them, but only in the Word and Sacraments? So that where the Word is faithfully preached, and the Sacraments duly celebrated, there is *Ieſus Chriſt* ſo evidently ſet forth, as if he was even crucified among that people. Oh how this alſo ſhould perſwade us, not only to ſerve God our ſelves, but alſo to doe our beſt, to perſwade others to ſpend time in Gods ſervice; eſpecially, if we remember the Doctrine, which is the ground of this whole diſcourſe, namely this, that time ſpent in the duties of Gods ſervice, is abſolutely and incomparably the beſt ſpent time: then certainely we would eaſily be perſwaded, not only to ſpend much time in Gods ſervice our ſelves, but alſo earneſtly to doe our beſt endeavour to cauſe others to doe the like, eſpecially our families, and thoſe which are more eſpecially committed unto our charge; that *ſo we may not only ſave our ſelves, but alſo them that belong unto us,*

1 *Tim.* 4. 16.

FINIS.